THE

NEW HELP to DISCOURSE:

OR

Wit, Mirth and Jollity,

INTERMIXT

With more ſerious Matters.

Conſiſting of

Pleaſant Aſtrological, Aſtronomical, Philoſophical, Grammatical, Phyſical, Chyrurgical, Hiſtorical, Moral and Poetical Queſtions and Anſwers.

AS ALSO

Hiſtories, Proverbs, Songs, Epitaphs, Epigrams, Anagrams, Acroſticks, Riddles, Jeſts, Poeſies, Complements, *&c.* with ſeveral other Varieties intermixt:

Together with

The Country-mans Guide;

CONTAINING

Directions for the true knowledge of ſeveral Matters concerning *Aſtronomy* & *Husbandry*, in a more plain & eaſie method than any yet extant.

By *W. W.* Gent.

The Third Edition, with many new Additions.

That Author beſt of all doth write,
Who mixeth Profit with Delight.

LONDON, Printed by *H. C.* and ſold by *P. Parker* at the *Leg* and *Star* in *Cornhil*, 1684.

UMI

TO THE
READER.

Courteous Reader,

THou haſt here an *Abſtract, or Collection of ſeveral* Hiſtories, Proverbs, Riddles, Jeſts, Epigrams, *with other choice* Pieces *which formerly have been publiſhed by ſeveral Authors, both Ancient and Modern; to which are added divers new* Pieces *of ſeveral ſubjects, which I have digeſted Dialogue-wiſe, as being the moſt eaſie to the meaneſt capacity, & alſo by the often breakings, giving freſh matter for variety of Diſcourſe, which to an ingenious fancy cannot but be welcome; here being the pith and marrow of many Voluminous Authors of that bulk and bigneſs, that many people have not time to read them, more have not money to buy them, and therefore by that means, ſeeing the tediouſneſs and*

char-

chargeableneſs of attaining to knowledge, break off their journey at the beginning of their Race, and deſpairing of attaining to the end, begin not to run at all.

To help then, thoſe who are deſirous to learn and improve their knowledge, I have taken the pains with the Bee, to extract Honey out of the flowery Writings of ſeveral Authors, taking only that which was moſt conducible to my purpoſe, and which I imagined might draw the Reader on with delight to his own profit.

What my endeavours have been herein, you will find in the peruſal thereof.

All that I ſhall deſire of thee (gentle Reader) is to read ſeriouſly, judge candidly, and cenſure rightly, and I make no doubt but when thou haſt done, thou wilt thankfully accept of what is here writ, and remain a friend to

W. W.

THE

THE NEW HELP TO DISCOURSE.

Queſt. *What is the chief end of writing Books?*

Anſw. For inſtruction and information; whereas idle Books are no other than corrupted Tales in Ink and Paper; or indeed Vice ſent abroad with a Licenſe, wherein two are guilty of evil, he that writes them, and he that reads them; being in effect like the bruiſh ſin of Adultery, wherein two are concerned in the ſame ſin; and therefore his reſolution was good who ſaid, That for bad Books he would write none, leſt he ſhould thereby hurt others in the reading of them; nor would he read any of them, for fear the Author ſhould anſwer for his ſin, by being corrupted by them.

Queſt. *What Book of all others is the beſt?*

Anſw. The Holy Scriptures, contained in the Old and New Teſtament, wherein the Myſteries of our Saviour are contained, being the Book of all books, and in compariſon of which no book is comparable.

Qu. *Of how many Chapters doth this Book conſiſt?*

A. In the Old Teſtament or Bible, there are 777. In the new Teſtament 260. In the Books of Apocrypha 173. The total being 1210. And for the number of Verſes in the Old Teſtament, the Jewiſh Rabbins have computed them thus: In the Books of the Law, Verſes 5845. In the Prophets, 9294. and in *Haggai* 8064. Total 23203.

Q. *Are there no other Books mentioned in the Old Teſtament, but thoſe which we have now at this day?*

A. Yes: there were the Books of *Iddo* and *Gad* the Seers; beſides, *Solomon* wrote three thouſand Parables, and five thouſand Songs, with a Book of the Nature of all Herbs, Trees, and Plants, from the Cedar to the Hyſop upon the wall. *Samuel* alſo writ a Book of the Office and Inſtitution of a King. There were alſo Chronicles of the Kings of *Judah* and *Iſrael*, beſides thoſe we have in the Scripture, being, as is judged, written far larger; all which Were ſuppoſed to be loſt in the Jewiſh Captivity at *Babylon*.

Q. *What was St.* Auguſtine's *anſwer to one who demanded what God did before he made the World?*

A. That he was ordaining a Hell for ſuch kind of Enquirers. Where the Scripture hath not a mouth to ſpeak, we ought not to have a tongue to ask.

Q. *What was the greateſt love that ever was ſhown in this World?*

A.

A. The love of God to poor sinners, who gave his only begotten Son to dye for us; of which one thus writeth.

God is my gift, himself he freely gave me,
Gods gift am I, and none but God shall have me.

Q. *In what things had woman the Preheminence of man in the Creation?*

A. In these three: First, that whereas man was made of the dust or slime of the earth, woman was made of that dust or slime refined. Secondly, man was made out of Paradise, woman in Paradise. And thirdly, when God is said to be about to make woman, he is said to build her, as being about to make a curious edifice, or more excellent structure than that of man.

Q. *What Book next to the Holy Scripture would you chiefly desire, the rest being taken away?*

A. Theodore Beza being asked this question, answered, *Plutarch*, an excellent Author for his *Lives* and *Morals*. Another said *Seneca*, whose divine Sentences in his Book are so squared by the Rules of Christianity, that *St. Hierom* concluded him amongst the Catalogue of Divine Writers. Another preferred the *Thesaurus Historiarum*, being a Compendium of most Histories and worthy Examples and that Ornament of History, Dr. *Heylin* gives the preheminency to Sir *Walter Rawleigh's* History of the World, which he calls *Primus in Historia*.

Q. *St.* Bernard *a learned Father of the Church greatly wondred at three Conjunctions, the like whereof never was, nor never will be: and what were they?*

A. 1. Conjunction of God and man.

2. Of a Mother and a Virgin.

3. Of Faith and the heart of man to believe the ſame.

The firſt whereof is moſt wonderful, that the Deity ſhould be joyned to the Humanity, Heaven to Earth, Majeſty to Infirmity. The ſecond alſo very wonderful, that a Maid ſhould be a Mother, and yet remain a pure Virgin. The third (though inferior to the two firſt) yet wonderful that a mans heart ſhould have power to believe the ſame.

Reaſon doth marvel how Faith tell can,
That a Maid ſhould be a Mother, God a man;
But ceaſe ſo to marvel, and believe the wonder,
For Faith is above, and Reaſon is under.

Q. *How long (according to the opinion of ſome men) ſhall the world continue from the Creation to the end thereof?*

A. The *Thalmudiſts* were of opinion that it ſhould continue ſix thouſand years; of which opinion alſo were ſome of the fathers and others of our Modern Writers; becauſe that as God created the World in ſix days, and reſted the ſeventh; ſo in ſix thouſand years, which are in account of God but as ſix days, it ſhall again be annihilated, when ſhall follow an eternal Sabbath of reſt to all the

the Faithful. Others reckon it after this manner, two thousand years before the Law, two thousand years under the Law, and two thousand years under the Gospel. But this account agreeth not right with the Calendar of Time, and therefore we may conclude that those who account not right the years which are past must needs be ignorant of those which are to come. Besides, our Saviour saith, that of that day and hour the very Angels in Heaven themselves are ignorant: Let us therefore rather labour to prepare our selves against that day, than curiously seek to pry into such hidden and unrevealed things.

Q. *In what part of the world was it where the Cock crowed so loud, that all the men of the world heard it?*

A. In *Noah's* Ark.

Q. *What is the Anagram for the name of the Virgin* Mary?

A. MARY.

Anagramma. ARMY.

And well her Name an Army doth present,
In whom the Lord of Hosts did pitch his tent.

Q. *What answer gave Queen* Elizabeth, *when being a prisoner in the Reign of her Sister Queen* Mary, *she was by one of the Bishops demanded her opinion concerning the real presence of Christ in the* Sacrament.

A. Christ is the Word that spake it,
He took the Bread and brake it,

And as the World did make it,
I do believe and take it.

Q. *How long did Queen* Elizabeth *Reign?*

A. This most renowned Protestant Queen Reigned 44 years 4 Months and odd daies, and dyed, much lamented in the 69 year of her Age, on the 24th. of *March*, being the last day of the year of our Lord 1602, she had a Stately Tomb built for her by King *James*, in *Westminster Abby*, and in abundance of other Churches in and about the City of *London*; her subjects erecteth costly Monuments to her Memory, upon which were inscribed verses to her eternal Memory, and she dying at *Richmond*, had her Body convey'd to *White-Hall* by Water, which the Poet expresses in these terms.

The Queen was brought by Water to White-Hall,
At every stroak the Oars their Tears let fall:
More clung about the Barge, Fish under Water
Wept out their eyes of Pearl, swam blindly after;
I think the Barge men might with easier Thighs,
Have row'd her thither in her Peoples Eyes;
For whoso'er, thus much my thoughts have (scan'd
Sh'ad come by Water, *had she come by* Land.

Q. *What were the inscriptions upon her Monuments in the several Churches?*

A. They are too many to be all set down, but I will give you a tast of them. In *Great Al-hallows* in *Thame-street* before the dreadful Fire, were these verses to her glorious Me-

If

If Royal vertues ever Crown'd a Crown,
If ever Mildness shin'd in Majesty,
If ever courage dwelt with Clemency;
If ever Princess put all Princes down
For Temp'rence Prowess, Prudence, Equity,
This, this was she, that in dispite of Death,
Lives still admir'd, ador'd ELIZABETH.

Many Daughters have done vertuously, but thou Excellest them all.

In the Figure of a Book over her Effigies, were these Words.

They that Trust in the Lord shall be as mount Sion, which shall never be removed.

On the one side.

Spains Rod, *Romes* Ruine, *Netherlands* Relief,
Heavens Jem, *Earths* Joy, *World's* Wonder,
Natures Chief.

On the other side.

Britains Blessing, *Englands* Splendor,
Religions Nurse, the Faiths defender.

Under her.

I have fought a good Fight, I have Finished my Course, &c.

In the Parish Church of *Al-hollows* the Wall were these:

Queen *Elizabeths* Monument.

Read but her Reign, the Princes might have been,
For Wisdom call'd Nicaulis, Sheba's *Queen,*
Against Spain's Holofernes, Judith *she,*
Dauntless gain'd many a glorious victory:
Not Deborah *did her in Fame Excel;*
She was a Mother to our Israel.

An

An Hesther *who her Person did Ingage,*
To save her People from the Publick Rage;
Hast Patroness of true Religion,
In Court a Saint, in Field an Amazon;
Glorious in life, deplored in her Death,
Such was unparallel'd Elizabeth.

In the Parish Church of St. *Katharine Christ Church*, In *Aldgate* Ward, these.

Here lyes her Type, who was of late,
The Prop of Belgia, *state of* France,
Spains *Foil, Faiths shield; the Queen of State,*
Of Arms, of learning, fate and Chance;
In Brief, of Women ne'er was seen
So great a Prince, so good a Queen.
Such vertues her Immortal made,
Death (envying all that cannot die)
Her earthly parts did so invade,
As in it Wrackt self Majesty.
But to her Spirit inspired her parts,
That she still lives in Loyal hearts. &c.

Q. *Who are those that cannot, will not, may not, do rightly understand the ways of God?*

A. 1 Dead men, who neither do, nor can understand his ways.

2. Wicked men, who may, but care not to understand them.

3. Fools, who desire, but have not the apprehension to do it.

4. The godly who both understand and practise the same.

Q. *How many sorts of Fasts are used in the World?*

A.

A. Six. The ſick mans Faſt, the poor mans Faſt, the Miſers Faſt, the Gluttons Faſt, the hypocrites Faſt, and the godly mans Faſt; all which are ſet down in the following Verſes.

Experience out of Obſervation ſays,
Six ſorts of people keep their Faſting days,
Which if you will in order have them ſhown,
Then thus they are diſtinguiſht every one.
The ſick man faſts becauſe he cannot eat,
The poor man faſts becauſe he wanteth meat.
The miſer faſts with greedy mind to ſpare,
The glutton faſts to eat a greater ſhare.
The hypocrite he faſts to ſeem more holy,
The righteous man to puniſh ſinful folly.

Q. *Who be thoſe that lye moſt freely, and without controul?*

A. 1. Great men, that few dare reprove.
2. Old men, that few can gain-ſay.
3. Poets, who do it *Poetica Licentia.*
4. Travellers that may lye by authority.

Q. *What two things are thoſe by which many perſons are quite ruined, and loſt both in their Eſtates and Reputations?*

A. Hounds and Dice; of the firſt of which one thus writeth.

It is not poor Actæon's cauſe alone, (*one.*
Hounds have devour'd more Maſters ſure than

And for Dice, the far worſe of the two, it is almoſt an infallible fore-runner of miſery, accompanied with curſed ſwearing, ban-

tendant to it, the final end of it being beggary, according as one thus writes.

Ludens taxillis bene respice quid fit in illis,
Spes tua, res tua, fors tua, mors tua, pendet ab illis.

In English.

He may suppose who ventureth at Dice,
Hope, health, wealth, life may be lost in a trice.

Some to evade these reasons pretend a cunning that they have in the Art, to which I answer, that the more cunning any is in this Art, the more wicked he is in his life, and therefore I conclude, that the best cast at dice, is to cast them quite away.

Q. *What witty invention was that of him who having placed the Emperor and the Pope reconciled in their Majestick Thrones, placed the States of the world before them, and what was their several Motto's?*

A. 1 A Counsellor of State had this, *I advise you.*

2 Then a Courtier, with, *I flatter you.*

3 Then a Husbandman, *I feed you.*

4 Then a Merchant, *I match you.*

5 Then a Lawyer, *I fleece you.*

6 Then a Souldier, *I fight for you.*

7 Then a Physician, *I kill you.*

8 Then a Priest, *I absolve you all.*

Q. *Who was he that in the confusion of Tongues, kept both his Language and Religion pure and unchangeable?*

A. Heber the Father of *Abraham*, who when all the rest of the world fell to Idolatry, relapsed not from the truth, but kept himself free from the impiety of *Nimrod* and his followers, who sought to erect a Building that should reach to Heaven, but could not go forward with their design, being confounded with the diversity of Languages which was sent amongst them, whereby one understood not the other; Of which thus writeth the Divine *Du Bartus*.

Bring me (quoth he) a Trowel, quickly, quick;
One brings him up a Hammer: hew his Brick
Another bids, and then they cleave a Tree;
Make fast this Rope, and then they let it flee;
One calls for Planks, another Mortar lacks,
They bring, the first a Stone, the last an Ax.

Q. *In what place (according to the opinion of some) shall the General Judgment of mankind be?*

A. In the Valley of *Jehosaphat*, because it is said in one place of the Scripture, *Behold, I will bring all Nations together in the Valley of* Jehosaphat, *and plead with them there*; though others with more reason do think that the place as well as the time is unknown.

Q. *Which deserves the greatest punishment, the body or soul, for the committing of sin?*

A. Some are of opinion the Soul; because without it the Body were nothing, which actuates only what the Soul infuseth. Other would have the Body, as being the chief or

gan and actor of ſin: but that they are both culpable and deſerve alike puniſhment, is proved by this ſimilitude. A maſter committeth the charge of his Orchard to be kept by two, whereof the one is blind, the other lame: The lame man having perfect ſight, ſees golden Apples hanging upon a Tree, of which he informs the man that is blind; they both covet after them, notwithſtanding they are forbidden, and to attain their deſires, the blind man that was ſtrong of his limbs, takes up the ſeeing Cripple on his ſhoulders, by which means they accompliſh their deſires, pluck the Fruit, and eat thereof: Soon after, the Maſter of the Orchard enters, enquires, and ſoon finds by whom it was done; they were both equally culpable, and ſo are puniſht with alike puniſhment, according as they had equally deſerved. In like manner, both Body and Soul lending their furtherance to ſin, being alike guilty, are inſeparably puniſhed together for ever.

Q. *What ways did* Philip *King of* Macedon *uſe, that he might not forget his mortality?*

A. He had every morning a Page which uſed to awake him with theſe words, *Remember, Sir, that you are a man*; according as one writes.

Philip *King of* Macedon,
Was daily wont'd and call'd upon.
By a ſhrill Page, whoſe Bonjours *ran,*
Remember, Sir, you are a man.

Q. *What ſaid the ſame King* Philip, *when his Horſe caſting him on the ground, he ſaw the print of his body in the duſt?*

A. See (ſaid he) we covet the whole earth and how little ſufficeth!

Q. *Whether do fools profit more by wiſe men, or wiſe men by fools?*

A. Cato who himſelf was a wiſe man, ſaith, that fools are the moſt profitable to wiſe men, who ſeeing their folly endeavour to avoid it; whereas fools on the Contrary can make no profit of the wiſdom of the wiſe, by reaſon of their folly.

Q. *How came* Beda *that ancient Father of the Engliſh Church, to be called* Venérabilis?

A. Some aſſign this reaſon, that when he was old he became blind, and keeping an unhappy Boy to guide him as he walked abroad, this Boy one day led him to preach to a heap of ſtones, where concluding his Sermon with *Gloria patri*, he was by them anſwered, Amen, Amen, *Venerabilis Beda.* Others ſay, that at his death an unlearned Monk going about to write an Epitaph on him, blunder'd thus far on a Verſe.

Hic ſunt in Foſſa —— Bedæ oſſa.

leaving a ſpace before the two laſt words, and ſo went to bed, which in the morning he found ſupplied by an unknown hand, with the Title of *Venerabilis*, ſo he made his verſe and *Beda* got his name.

Q. *What Perſons of all others do lie in the*

A. Beggers, who have the Heavens for their Canopy.

Q. *What is that which hath a voice, but no Body; speaks, yet understands not it self what it says; is often heard but never seen?*

A. It is an *Eccho* said by *Ovid* to be a fair Maid that pined her self away to nothing for love.

Q. *Who are those amongst men that attempted to fly like birds?*

A. Dædalus and *Icarus*; Also one of our British Kings (if the History of *Geoffry* of *Monmouth* be true) who attempting to play the Fowl, or rather the Fool, fell down and brake his neck. This King's name was *Bladud*. It is also said, that of late years an Italian flew from the top of St. *Mark's* Tower in *Venice*, and did it without hurt.

Q. *What likeness have false men to counterfeit money?* (show,

A. Man and money a mutual falshood Man makes false money, money makes (man so

Q. *To what are Souldiers in peace compared unto?*

A. To Chimneys in Summer; for though in hot weather we have no extraordinary need of Chimneys, yet we do not pull them down, as knowing that Winter will come; in like manner Soldiers are continued in Peace, either to prevent, or to be ready if War do come.

Q. *Among all Beasts and Birds, which are of most beautiful and various colours, yet not without some parts of great deformity?*

A. The Peacock among Birds, and the Panther among Beasts; the first hath a very goodly Train, but foul Feet. The other a gay Body, but deformed Head; and therefore it is said, that wanting Food, and being a Beast but of slow pace, she hideth her head, whereat all the other Beasts come about her to wonder at her Beauty, but coming within the reach of her Claws, she catcheth them, and makes them become her food.

Q. *To what are out-side Gallants likened unto?*

A. To Cinnamon trees, whose bark is better than their whole body.

Q. *What was the old saying concerning Friends?*

A. That it was good to have Friends, but bad to need their help, since true friendship indeed is very rare. No such friends to be found now adays as was *Damon* and *Pythias*; *Alexander* and *Lodowick*; *Musidorus* and *Pyrocles*. Friendship extending now no further than profit, according as one wittily verifies.

Friends like to leaves that on the Trees do grow
In Summers prosperous state, much love will shew;
But art thou in adversity, then they
Like leaves from trees in Autumn fall away.
He happy is that hath a friend indeed,
But he more happy that no friend doth need.

Q. *What makes silver look so pale?*

A. To this *Diogenes* the Cynick answers, that it is because so many lies in wait for it.

Q. *Why is it said, 'tis good to have a wolf cross the way, and bad to have a Hare cross it?*

A. By this is ment that when a Wolf crosses away from us, it is good luck that we scape him; and if a Hare, it is bad luck that that scapes us: but for any future things that is boded by them, I am of the opinion of *Cato*, who when one would needs know what harm attended him by reason that Rats had gnawn his Hose, he answered; That it was no strange thing to see that; but it had been much more strange, if his Hose had eaten the Rats.

Q. *Who was the two men, the one whereof was never born, but died; the other was born but never died?*

A. Adam and *Enoch*.

Q. *Why do so many men praise poverty, and yet covet after riches?*

A. Their actions shew they mean not as they say; for although the poor are accounted blessed, yet most of them are of *Ovid*'s mind.

Non tamen hæc tanti est, pauper ut esse velim.
Though blessings be for him in store,
To be their Heir I'de not be poor.

Q. *Who was the greatest Traveller in his time?*

A. Sir *Francis Drake* who first put a Girdle about the world, of whom a Wit in the

Drake, *who th' encompass'd Earth so fully knew,*
And whom at once both Poles of Heaven did view:
Should men forget thee, Sol could not forbear
To Chronicle his Fellow-Traveller.

Q. *What is the most beautiful thing in the world?*

A. One said, the Sun; which if so, then were blind men of all others most miserable; but certainly virtue is most resplendent of all things, and which is to be discerned by the eyes of the Soul, wherein blind men of all others have the greatest help of Contemplation.

Q. *What is the heaviest burthen that the earth bears?*

A. Sin, which is more ponderous than the biggest Mountains, or greatest Piles of buildings; for it weigheth down even to Hell.

Q. *Which is the longest Letter in the Alphabet?*

A. The letter L. which is more than a yard long.

Q. *Which is the most unnecessary Letter in the Alphabet?*

A. K. because C. is of the same sound.

Q. *What three Vowels are most pernicious to Debtors?*

A. These three I O U.

Q. *What two words are those that trouble the world?*

A. *Meum* and *Tuum*, Thine and Mine.

Q. *What are the principle causes of the greatness of Cities?*

A.

A. Although they are many in number, yet they are reduced principally to these seven.

A. Navigable River, by which there may be continual concourse of Merchants, as may be seen by *Venice*, *Amsterdam*, *Constantinople*, and our Metropolitan City of *London*, which as it is thought had it not been for the River of *Thames*, would not have gone on so forward in the rebuilding, since that terrible conflagration thereof by fire, which may be evidenced in that the buildings towards the River side were the first began, and are the forwardest in finishing.

2. The Palace of the Prince; for where the Court is, there will be continually store of Nobility and Gentry, which enriches Tradesmen by selling commodities to them: one instance whereof we have by *Madrid* in *Spain*, which is grown from a mean Village to a very populous City, only by the Kings Court.

3. The Residence of the Nobility, by whom beautiful Building and stately Structures are raised to the great adornment thereof, as may be seen in the Cities of *Italy*, where their Nobles and Gentry constantly reside, as ours do in Towns and Villages.

4. The Seat or Tribunal of Justice, which invites Lawyers and their Clients thither in abundance, to the great enriching thereof, as may be evidenced by the Parliamentary Cities

tics of *France*, and *Spiers* in *Germany*.

5. Universities, or publick Schools of Learning, which draw thither the Sons of several Noble persons and Gentlemen from the adjoyning Counties, to the great benefit and profit thereof, as *Paris* well knoweth, *Oxford*, *Collen*, and several other places.

6. Immunities from Taxes and Impositions, which cause many persons to come and inhabit in such places, their income being thereby greatest, and their Priviledges most, as in *Naples*, *Florence*, and *Venice*, which being almost desolate by a Plague, were again very suddenly peopl'd, by granting Immunities to all Comers.

7. The last, but not the least, is opinion of Sanctity, as was evidenced in former times by the City of *Canterbury*, to which Pilgrims from all places came to visit the Tomb of *Thomas Becket* Archbishop of *Canterbury*, who was there enshrined, as witnesseth *Chaucer*.

Fro all Englisch no they wend
The Holy blisful Martyrs Tomb
to see, &c.

And now also of the City of *Loretto* in *Italy* which at first was but a mean Village, but is now grown a rich and populous City, for the opinion that the chamber of the Virgin *Mary* is there, the Legend whereof here followeth.

This Chamber (they say) was the same wherein

wherein the Virgin *Mary* was saluted by the Angel, with those joyful tidings of the Conception of our Saviour, being then at *Nazareth* in *Judæa*, and was after the Virgins death had in great Reverence by the Christians, where it remained untouched till all *Palestine* was subdued by the Turks and Saracens, *Anno* 1291. then was it most miraculously transported into *Sclavonia*; but that place being unworthy of the Virgins divine presence, it was by the Angels carried over into the Sea-coast of *Italy An.* 1294. but that place proving as bad as the other, being infected with Thieves and Pirats, the Angels removed it to the little Village of *Loretto*, where her miracles being quickly divulged, drew thither a great concourse of People, in so much that *Paul* the second Pope of *Rome* built over this chamber a most stately Church, whither Pilgrims from all places resort to this day, to the great enriching thereof, which by this means it is now from a poor Village grown to be a wealthy City.

Q. *Which is the chief City in* England?

A. London, which is accounted to contain in circuit 8 miles, is enriched with a Navigable River, the Palace of the King, divers houses of the Nobility, and several Colledges for the Study of the Laws; the next to which is the City of *York* according to the verse.

Londinum caput est & regni urbs Brittanni,
Eboracum a prima jure secunda venit.

Lon-

London *is* Englands *chiefest Town well known.*
The second place York *claimeth as its own.*

Q. *Who was the first builder of* London?

A. The common received opinion is, that it was *Brutus* the Son of *Silvius*, and Grandchild to *Æneas*, who having by accident killed his Father, was for the fact banished his Country, with whom accompanied him many worthy persons, to be partakers of his fortune; who after many wanderings and adverse fortunes, at last arrived in *England*, at a place called *Totnes* in *Devonshire*, as the Poet *Neckam* sings.

The Gods did guide his sayl and course, the winds were at command,
And Totnes *was the happy shore where first he came on land.*

This Land was then inhabited with Gyants, the chief of which was named *Gogmagog*, with whom *Corineus* one of *Brute*'s followers encounter'd, though he were a Gyant of twelve Cubits high, and of such puissance, that he could pull up a great Oak at one pull, as if it had been a small Wand: when they came together, *Corineus* laid by his armour, and challenged his Combatant to Handy-gripes, who at first came upon him with such fury and violence, that he crushed in pieces three of *Corineus*'s ribs, wherewith he being mightily enraged, redoubling his strength, threw him upon his shoulder, and so carried him to the top of a Rock, and threw him down

down head long into the Sea, where he perished with the fall; which place is called to this day *Gogmagogs-leap*. In reward of his valiant act, *Brute* bestowed upon the noble *Corineus* that part of the Land which he after his name call'd *Coriner*, afterwards by corruption of speech it was called *Cornubia*, and now *Cornwal*. *Brute*, afterwards, having the Land of those Gyants, erected a City on the River of *Thames*, which he named (after the Seat of his Ancestors) *New Troy*, which is the same that is now called *London*, as one writes,

For razed Troy *to rear a* Troy, *fit place he*
(search'd then,
And Viewing first the Northern parts, these fit,
quoth he, for men
That trust as much to Flight as fight, our Bul-
(warks are our breast
A Trojans Courage is, to him a Bulwark o-
(unrest,
Then casting a more pleasant eye, where Thames
(did fairly glide,
Resolv'd to erect the same upon that Rivers side.
He many Houses built therein, and clos'd it in
(with Wal-
Which Lud *did after beautifie, and* Luds-Town
(did it call.

Q. *What do the common Countrey people think of* London?

A. Those who have never seen it, account it a very strange wonderful place. One having a Brother living there, directed his Let-

ter

er thus; *To his loving Brother* T. W. *living* at London. Another had a great mind to see the City, only he said, he was not acquainted with any of the Porters to open the Gates and let him in.

Q. *But What may truly be said of* London?

A. That it is a City of great Antiquity, some say, more antient than *Rome* it self. *Cornelius Tacitus* says, that in his time, (which is now 1660 years ago) it was very Famous for Multitudes of Merchants and Traffick. It is a well built City, Situate in a good and Wholsome air; on the *North* side of the *Navigable* River of *Thames*, some sixty Miles distant from the Sea. And did by computation contain within the Walls, before the dreadful Fire in the year 1666. 15000 Houses which yet was not above one third part of the whole, which is since mightily enlarged, by abundance of new buildings every where erected in the out Parts.

Q. *What number of inhabitants may there be in it?*

A. It is hard to guess at the Number, but some Computation may be made, by the yearly Provision that is consumed therein, when the City was not so Bigg by a fourth part as it is now, there was eaten therein, of Beefs 67500. sheep ten times as many, besides abundance of Calves, Lambs, Swine, all sorts of Poultry; Fowl, Fish, Roots, Milk, &c. of Beer, was brewed in the year 1667. 452563 Barrels of Ale; 580421 Barrels of Table,

Table, or ſmall Beer 489797 Barrels, b
ſides vaſt quantities of Cider is ſpent, an
Wine of *France*, *Spain*, and *Germany*. An
if we ſhall compute the number of Inhabitant
by the Bills of Mortality, which ſeems a mo
exact way, we ſhall find the Burials on
year with another; to amount to no leſs tha
20000 Perſons, which is three times mo
than *Amſterdam*, and equal if not exceedin
Paris. And in caſe of extremity there ma
on a ſudden be raiſed, able to bear arms in th
Field, 100000 men.

Q. *What buildings are there moſt remarkab
in it?*

A. There are a great many Magnificen
Churches, and St *Pauls* that is now rebuild
ing will be a moſt ſumptuous piece of Wor
when finiſhed. The *Royal Exchange* is a ſtat
ly thing, ſo is *Bedlam*, and the Pillar o
Fiſhſtreet-Hill, in remembrance of the Dread
ful Fire, begun and carried on by the Papiſ
and their Helliſh Inſtruments, in the year 166
to the diſtruction of the greateſt part of th
Proteſtant City within the Walls, the *Brid
Guild-Hall*, *Cuſtom-houſe*, *Halls* of *Companie
and City* Gates.

Q. *Which are the Principal Rivers in* Eng
land?

A. The chief is the *Thameſis* or *Thames*
compounded of the two Rivers *Thame* and
Iſis, the former whereof Riſing ſomewha
beyond *Thame* in *Buckinghamſhire*, and the la

ter beyond *Cirenceſter* in *Gloceſterſhire*, meet together about *Dorceſter* in *Oxfordſhire*; the iſſue of which happy conjunction is the *Thameſis* or *Thames*, the moſt glorious River of all *Europe*. The ſecond is the *Severn*, which taketh its beginning in *Plinlimon* Hill in *Mountgomery-ſhire*, and his end about ſeven miles from *Briſtol*, waſhing in the mean ſpace the walls of *Shrewsbury*, *Worceſter*, and *Gloceſter*: this River is ſaid to take its name from *Sabrina*, the daughter of *Eſtrild*, who being taken by Queen *Guendeline*, was caſt into this River, and there drowned. The third River of note is *Trent*, ſo call'd for that thirty kind of Fiſhes are found in it; or for that it receiveth thirty leſſer Rivulets; it hath its Fountain in *Strafford-ſhire*, and gliding through the Counties of *Notingham*, *Lincoln*, *Leiceſter*, and *York*, burieth its ſelf in the turbulent Current of the *Humber*. The fourth is *Medway*, a Kentiſh River, the Common Harbor for the Royal Navy. The fifth is *Tweed*, the North-eaſt bound of *England*, on whoſe fertile banks is ſeated the ſtrong and impregnable Town of *Barwick*. The ſixth is *Tine*, which mightily enricheth the Town of *Newcaſtle*, by the conveyance from thence of her plenty of Coals. Theſe and the reſt of moſt principal concern, are thus comprehended in one of Mr, *Drayton's* Sonnets:

Our Floods, Queen Thames *for Ships and Swans is crown'd,*

And ſtately Severn *for her Shore is praiſed,*
The Chryſtal Trent *for Fords and Fiſh renown'd,*
Ard Avons *fame to* Albinons *Cliffs is raiſed.*
Carlegion Cheſter *vaunts her holy* Dee,
York *many wonders of her* Owſe *can tell,*
The Peak *her* Dove *whoſe banks ſo fertile be,*
And Kent *will ſay her* Medway *doth excel.*
Cotſwal *commends her* Iſis *to the* Tame,
Our Northern Borders boaſt of Tweeds *fair Flood*
Our Weſtern parts extol their Willies *fame,*
And the old Lea *brags of the* Daniſh *blood.*

Q. *Who is the moſt renowned for memory that we have heard, or read of?*

A. In former times *Seneca*, who writes of himſelf, that he was able to recite two thouſand words after they were once read unto him; and of late days we find Mr. *Fuller* to be therein moſt exquiſite, who is reported that he would walk any ſtreet in *London* and by the ſtrength of his memory tell how many, and what Signs they were hanging in that ſtreet, from the one end to the other according as they were in order: As alſo, if five hundred ſtrange names were read unto him, after the ſecond or third hearing of them he would repeat them diſtinctly, according as they have been read unto him.

Q. *Who are the moſt noted for other early Parts*

A. Auguſtus Cæſar, began at 19 years of Age to manage Affairs: *Coſmo* (the great *Coſmo*) *Medici*, at 17 years of Age took upon him the Government; *Mich. Angelo*, who

a Child began to draw Figures, *Gallen* to compose Medicines. *Jo. Picus* Earl of *Mirandula*, at 21 years of Age, defended 900 Conclusions against all Opposers. *Jas. Scaliger* at the Age of 17 made his *Tragedy Oedipus*, *Grotius* at 8 years Old made Verses, and *Abraham Cowley* at 13, Sir *Phil. Sidney*; *Calvin* Printed his Institutions at 25 years Old; Mr. *Oughtred*, and many more I could bring of our own Nation.

Q. *What difference is there betwixt Prophets and Poets?*

A. Thus much, according to the old Verse:

Of things to come the first true Prophets are,
What the other of things past do false declare.

Q. *What creature is that which at once brings forth, nourisheth her young, and goeth with young again?*

A. The Hare, that fearful, but fruitful creature, who is represented as the Emblem of good providence, because she sleeps with her eyes open.

Q. *Why do men commonly deck their Houses with Ivy at* Christmas?

A. Ivy is said to be dedicated to *Bacchus* the God of Wine and good cheer, at which time men commonly eat and drink hard; as one writes:

At Christmas *men do always Ivy get,*
And in each corner of the House it set:
But why do they then use that Bacchus *weed?*
Because they mean then Bacchus-*like to feed.*

Q. *Who brought up the first custom of Celebrat-*

ing the Twelve days in Christmas, *such Feasts and Sports, as are still retained in some Gentlemens houses?*

A. The famous King *Arthur* one and the chief of the Worlds nine Worthies; an Institution which the Scottish Writers of these late times very much blame, as being a fitter for our devotion than for our mirth.

Q. *What is it which being contained in its self, yet from it thousands do daily spring and issue?*

A. The Egg, from which is produced Fowls, Fishes, Birds, and Serpents.

Q. *Was the beard created before the man, or the man before the beard?*

A. This seems to be a ridiculous question; for most will think that the man must needs be created before the Beard; and yet we find it otherwise, for all beasts were made before man was made, and amongst others the bearded Goat.

Q. *Whether was the Egg or Bird first?*

A. Some will say the Egg, because all Birds are produced from the Egg; but we must know that the first rank of creatures was immediately from God, without secondary causes, and not produced by the Egg, as is since by the course of nature.

Q. *In what part of the world is it that trees bear living Creatures?*

A. In the Isles of *Orcades* in *Scotland*, wherein grows a Tree that bears fruit like unto a Fowl, which dropping down into the water, becomes

becomes a living creature like to a Duck; to which Mr. *Cleaveland* alludeth in these verses:

A Scot when from the Gallow-tree got loose,
Drops into Styx *and turns a Soland Goose.*

Q. *What Custom was that observed formerly in* Scotland *the like whereof we hardly read to be practised in any Country?*

A. It was called *Marcheta Mulieris*, & took its beginning as the Scottish Writers say in reign of *Ewen* the third; who is the fifteenth King in their Catalogue after the first *Fergus*. This *Ewen* being a Prince much addicted, or rather wholly given over unto lasciviousness, made a Law, That himself and his Successors should have the Maiden-head, or first nights lodging with every woman, whose Husband held Land immediatly from the Crown: and the Lords and Gentlemen of all them, whose Husbands were their Tenants, or Homagers. This was it seems the Knights-service which men held their estates by; and continued till the days of *Malcolme Comner*, who married *Margaret* the Sister of one *Edgar Etheling*, at whose request he abolished this lascivious ungodly Law, ordaining that in the room thereof, the Tenants should pay unto their Lords a Mark in money; which Tribute the Historians says is yet in force.

Q. *Who was the most famous whore in her time?*

A. Corinthian *Lais*, who exacted ten thousand Drachma's for a nights lodging, which made *Demosthenes* to cry out, *Non emam tanti*

pœnitere, I will not buy repentance at so dear a rate, and occasioned the old verse:

Non cuivis homini contingit adire Corinthum,
'Tis not fit for every mans avail,
Unto *Corinth* for to sail.

She was afterwards for her extortions, and spoiling the trade of the other petty whores, set upon by a company of those strumpets, and by them stoned to death, as one writes of her.

At last a Crew of whores did set upon her,
A whore she was, & whores to death did stone her.

Q. *What Laws were those that were so severe, and yet were kept and continued for the space of seven hundred years together?*

A. The *Laconian*, or the Laws of *Lacedæmonia*, once a famous Commonwealth in *Greece*, which Laws were compiled by *Lycurgus*, who going a Journey, bound the people by oath to observe all his Laws till he returned; and being gone from thence, commanded, that when he was dead and buried, his ashes should be cast into the Sea, by this means his Laws endured for a long time in *Sparta*, which by reason thereof flourished in great prosperity.

Q. *What place is that is accounted the middle or Center of the Earth?*

A. Some say *Palestine*, and in particular the Valley of *Jehosaphat*; of which opinion are many of our ancient and modern Divines: but some of our Historians and Poets, allot the same to *Pytho*, *or Pythia*, a Town in *Greece*; of

of which they ſay, that *Jupiter* deſirous once to know the exact middle of the Earth, let flie two Eagles, one from the East, the other from the Weſt; theſe Eagles meeting in this place, ſhewed plainly that it was the Navel or mid-part of the Earth.

Q. *What are the cauſes of ebbing and flowing of the Sea?*

A. Several men are of ſeveral minds. Some aſcribe it to the Moon, who by her approaching to the South, doth by her beams and influences make warm the Sea, whence the riſing and exhalation do proceed wherewith ſo ſwelling to empty it ſelf, it floweth to the Shores and Havens; but deſcending to the Horizon and Wane, as her beams by little and little diminiſh, the waters do fall and abate, which cauſeth her Eddy, or Ebb. Others impute it to God, and his Spirit moving upon the waters moveth the waters, which *Job* expreſſes by the ſimilitude of fire under a pot, ſaying, *It is God that maketh the Sea boil like a pot:* which fire is taken to be partly in the ſaltneſs of the waters, which in the night ſhows like fire, and cauſes a moving in the ſame: Another reaſon is, for that the Earth hath more fire in it than water, which fire lieth hid in the ſubterraneous ſtones, and this fire doth partly cauſe the motion of the Sea, and Element of it ſelf liquid and active, and ſubject to motion; which thereto when once by this fire occaſioned, the precedent

part is thrust forward by the subsequent. Others again give this reason, that the Earth being round, and the Waters of themselves liquid & moveable, when they have run their course as much as they can one way, then meeting with the other waters drawn by the same attraction from the other places, they then return back again, but encountring with that huge Mountain of the Sea, are beaten back again, and so by this means forced to continual motion.

Q. *Is the Sea higher than the Earth?*

A. This is affirmed to be so; and the reasons given therefore are these: First, because it is a body not so heavy: Secondly, it is observed by Saylors, their Ships fly faster to the shoar than from it, whereof no reason can be given but the height of the Water above the Land. Thirdly, to such as stand on the shore, the Sea seemeth to swell into the form of a mountain, till it putteth a bound to their sight. But some then will say how comes it to pass that the Sea hovering thus over the Earth, doth not overwhelm it? To which I answer, that must be attributed to him only *who hath made the waters to stand on a heap, who hath set them a bound which they shall not pass, nor turn again to cover the Earth.*

Q. *Why is the form of Money round?*

A. Because it is to run to every man, though it commonly runs up-hill to the rich. I remember I saw once the picture of a Shilling, which

which had upon the top of it a pair of Wings, flying as it were from spades and Oars that were pourtrayed on the one side, to the picture of an Usurer who was deciphered on the other side, underneath was the figure of a Snail, with the shilling on his back creeping a slowly pace towards the Oars. The explanation of all being set forth by these verses.

Twelve-pence here first presents him to your Eye,
Who from the Spades and Oars with wings do fly
To the rich Usurer, who ready stands
To entertain him with a Purse in's hands;
Where long being kept at last returns as slow
Back to the Oars, as the poor Snail doth go.

Q. *Why is* Nummus *Latine for Money?*

A. Of *Numa Pompilius*, second King of the Romans, the first that caused Money to be made; though the Jews attribute the invention thereof to *Cain*, as the Grecians to *Hermodice* the wife of *Midas*, and some of the Romans to *Janus*. That mony was not in former Ages the only Bartery, or way of exchange, we read in *Homer*, where *Glaucus* Golden Armour was valued at a hundred Kine, and *Diomedes* Armour at ten only; which kind of bartery is to this day used amongst some of the Irish, as at the *Barbadoes*, and *Virginia* it is commonly by Tobacco, or *Sugar*. Our Ancestors the Britains, used brass Rings and Iron Rings for their Instruments of Exchange; The most usual material of Money amongst the Roman Princes was sel-

dom Gold or Silver, most times Brass, sometimes Leather; *Corium forma publica percussum*, as *Seneca* hath it. This last kind of Money was by *Frederick* the Second made current when he besieged *Millain:* the like is said to have been used here in *England*, at the time of the Barons wars, which is thought to be the same that is now commonly shown in the *Tower*, and why not? since the *Hollanders* no longer ago than in the year 1574 being in their extremities, made Money of Pastboard.

But now such things we in derision hold
Nothing will pass but Silver, or fine Gold.

I shall therefore annex here certain Verses describing the person and quality of that child of chase, or Lady *Pecunia*, which is so much sought after and catcht at by every one, giving you assured marks whereby to know her, if you can find her:

She is a Lady of such matchless carriage,
Wedded to none, tho' sought of all in Marriage.
She may be kist, yet neither washt nor clipt,
And if you wooe not wary, soon o'reslipt.
She may be common, yet be honest too,
Which is far more then any Maids can do:
Who are atchieves her, speak her ne'r so fair,
She'l not stay long before she take the air.
She is so proud, she'l not with poor men stay,
But straight takes pet, and goes from him away.
A rich man may her for a time intreat,
And with the Usurer she'l sit t'th' seat.

She

She goes in Cloth of silver, Cloth of gold,
Of several worths and values manifold:
But when she goes in golden Robes best dight,
Then she's suspected for to be most light.
She needs no Physick to recover Health,
For she's still currant, and as rich in Wealth:
Some Irish *Lady born we may suppose,*
Because she runs so fast, and never goes.
If she be wrong'd in name, and ill abide it,
Of all men Justice Touch-stone *must decide it.*
She is a Vagrant sure, else there is none,
Because she's always rambling from home,
Nothing can cause her for to take her rest,
But clip her Wings, and lock her in a Chest.

Q. *What City is that which is Founded in the Waters, compassed in with waters, and hath no other walls but the Sea?*

A. The City of *Venice*, situate in the bo some of the Adriatick Sea, which hath con tinued, unshaken or conquered, since the firs building 1152 years; it hath for conveniency of Passage 4000 Bridges, and very near 1200 Boats. They have an Arsenal in which ar kept 200 Galleys; in their Magazine of Wa they have Armour sufficient for 100000 Sol diers, amongst which are 1000 Coats of Plat garnished with Gold, and covered with Ve vet; so that they are fit for any Prince i Christendom; there are said to be 2000 H ses therein, fit to Lodge any King whom ever; they have several Houses stored wi Masts, Sayls, and other Tacklings, and ar

this preſent, the chiefeſt Bulwark of Chriſtendom againſt the Turk.

Q. *When a Man dyes, which is the laſt part of him that ſtirs, and which of a Woman?*

A. *When Man and Woman dyes, as Poets ſung, His Heart's the laſt that ſtirs, of her, the Tongue.*

Q. *What Anſwer gave one to a Barbour, who bragged that Kings ſate bare to their Trade?*

A. He bid him that they ſhould remember, as well, that they muſt ſtand to Beggers whilſt they did ſit.

Q. *What is the common ſaying that is appropriated to* Poland?

A. That if a man have loſt his Religion, here he may find it, there being tolerated Papiſts, Lutherans, Calviniſts, Arrians, Anabaptiſts, Antitrinitarians, and all Sects whatſoever. The ſame ſaying is now applied to *Amſterdam* in *Holland.*

Q. *What other thing is remarkable there?*

A. It is a cuſtom there, that when in the Churches the Goſpel is reading, the Nobility and Gentry of that Country draw out their Swords, to ſignifie that they are ready to defend the ſame if any dare oppugn it. The ſame reaſon queſtionleſs gave beginning to our cuſtom of ſtanding up at the *Creed*, wherein we expreſs how prepared and reſolute we are to maintain it, although in the late times of Rebellion, ſome tender Conſciences holding it to be a Relique of Popery, being more nice than wiſe, did undiſcreetly refuſe the ſame.

A ſhort Engliſh Catechiſm.

e muſt believe twelve, and we muſt do ten, nd pray for ſeven, if we'll be godly men.

Q. *What ſtrange cuſtom is that which is report- of the* Muſcovia *woman?*

A. That they love thoſe Husbands beſt, hich beat them moſt, and think themſelves either lov'd nor regarded, unleſs they be vice or thrice a day well-favour'dly bang'd. o this purpoſe there is a ſtory reported of German Shoemaker, who travelling into is Country, and here marying a widow ed her with all kindneſs that a woman could s he thought) deſire, yet ſtill ſhe was diſ- ntented, and the more he ſought to pleaſe er, the further off was from any content; t laſt learning where the fault was, and at his not beating her was the cauſe of her iſcontent, he took ſuch a vein in cudgelling r ſides, that in the end killed her. I ſuppoſe would be a very hard matter to bring up is cuſtom in *England*, or to perſwade our omen that their Husbands beat them out pure love which they bear unto them.

Q. *Are there any Cuſtoms ſo ſtrange in other laces?*

A. There are a great many ſtrange Laws nd Cuſtoms in the World; there not being ny opinion or Imagination ſo wild or Ex- ravagant, that in ſome place or other eſta- liſhed of which I ſhall recite ſome, not meddling, however, with thoſe of Religion, which

which are the ſtrangeſt of all, which in brie
are theſe. To account it an office of Piety
at a certain Age to kill their Parents and t
Eat them; in Inns to pay the ſhot, by yield
ing their Children, Wives and Daughters t
the Pleaſure of the Hoſt, Publick *Brothe*
Houſes of Males, old Men lending their Wive
unto Young; Women common, an honou
to women to have accompanied with man
men, and to carry their locks in the hem
of their Garments; Daughters to go with thei
Privities uncovered, and Married Wome
carefully to keep them cover'd, to leav
their Daughters to their own Pleaſures, an
when they are with Child to make them t
abort in the ſight and knowledge of all me
but being married women to keep themſelv
chaſt and faithful to their Husbands, Worſe
the firſt night they accompany with their Hu
bands, to recreate all the Males of the eſta
and profeſſion of their Husbands, invited to th
Wedding, and ever after to be faithful to the
husbands, married, young women to preſe
their Virginity to their Prince as was ancient
ly done in *Scotland*, before they lie with the
Husbands, to dye or kill themſelves at the de
ceaſe of their Husbands or ſhortly after, to pe
mit widow's to Marry again, if their Hu
bands die a violent Death, and not other wi
Husbands to be divorced from their wive
without alledging any cauſe to ſell them
they be barren. To kill them for no oth

cause, but because they are women, and afterwards to borrow women of others for their need; to kill their Children because they are not fair, well featured, or for no cause at all, to live upon Mans flesh, to eat flesh and fish raw; to turn the back when they salute, and never to look them in the face that they honour, never in a mans whole life, to cut either his Hair or Nails.

Q. *How comes it to pass that there be more women in the world than men?*

A. Some assign this reason, because that women are freed from the Wars, which devoureth many thousands of men, few of them pass the dangers of the Sea, suffer imprisonment, and many other troubles and hazard of the Land to which men are incident, and this they think to be sufficient reason; others there are who argue more merrily, alledging, that in the whole course of Nature, the worst things are ever the most plentiful, hence we have more Weeds then Herbs, more Lead than Silver, more Crows than Partridges, more Women than Men, and therefore one thus merrily writes of that Sex:

If women were as little as they're good,
A Pescod shell would make them Gown and Hood.

And another to the lick purpose.

There is not one good woman to be found,
And if one were, she merits to be crown'd.

Q. *Who was the first that invented Printing?*

A. He who first taught it in *Europe* was one

John

John Gutthenburg a German, about the year of our Lord 1440. at *Haerlem* it is said to be first practised, and at *Mentz* perfected. *M. C. T. de officiis* was the first Book which ever was printed, which Copy is to this day reserved in the publick Library at *Frankford*; though many are of the opinion that the *Chynoys* had it long before us, who print not as we use from the left hand to the right nor as the Jews from the right to the left, but from the top of the leaf downward to the bottom: whoever invented it, no question but it is a most noble and profitable Art, we having that done in one day by one man, that without it many could not do in a year by writing. Only I wish this most exquisite invention were not so much abus'd and prostituted to the lust of every foolish and idle Paper-blurrer, the treasury of Learning being never so overcharg'd with froth and scum of foolish and unnecessary Discourses, as by this means; many people having a great ambition to be known in the world, though they get nothing thereby but only to become *Fools in Print.*

Q. *Who invented Guns.*

A. That fatal Instrument the Gun was first found out by one *Bartholdus Swarn* a Franciscan Fryar, and a great Alchymist, who being one time very studious to find out some experiments in his Art, was tempering together Brimstone, dryed Earth, and certain other Ingredients in a Mortar, which he co-

vered with a stone. The night growing on, he took a Tinder-box to light him a candle; where striking fire, a spark by chance flew into the Mortar, and catching hold of the Brimstone and Salt-peter, with great violence blew up the stone. The Fryer guessing which of his Ingredients it was that produced this effect, made him an Iron pipe, crammed it with Sulpher and stones, and putting fire to it, saw with that great fury and noise it discharged its self; then longing to put his invention in execution, he communicated the same unto the *Venetians*, who having been often vanquished by the *Genouese*, and driven almost to a necessity of yielding to them, by the help of these Guns gave their enemies a notable overthrow. This was about the year of our Lord 1330. being the first battel that ever those warlike pieces had part in, which not long after put to silence all the Engines and devices wherewith the Ancients were wont to make their Batteries; of which Engine we may say as the Poet formerly did of that weapon the Sword.

Of murdering Guns who might first Author be?
Sure a steel heart and bloody mind had he;
Mankinds destruction so to bring about,
And death with horrour by near way find out.

Q. *Where was wild-fire invented?*

A. At the siege of *Constantinople* by *Caliph Zulciman*, about the year of our Lord 730 with which the Grecians did not a little molest

the

the Saracens Ships. This fire, we for the vi-
lence of it, call *Wild-fire*, and the *Latins*, b
cause the *Greeks* were the inventers of it, *Græc*
ignis.

Q. *Who invented the Battle-Axe?*

A. Penthesilea who came with a troop
brave *Virago's* to the aid of *Priam* King
Troy, she fought with the Battle-Axe, a
was slain by *Pyrrhus* Son to *Achilles*; n
long after her death was *Troy* taken by th
Greeks, who lost of their own men 86000
and slew of the *Trojans* and those that cam
to help them 666000. so as that of *Ovid* m
be truly inferred.

Jam seges est ubi Troja *fuit, resecandaque falc*
Luxuriat Phrygio *sanguine pinguis humus.*
Corn fit for sithes now grows where Troy *once stoo*
And the Soyl's fatted with the Phrygian *blood.*

Q. *By whom were the games of Dice and Che*
first invented?

A. By the *Lydians*, a Country of *Anatoli*
who being sorely vext with famine, invent
the games, that by playing at them they mig
beguile their hungry bellies. Necessity ther
unto informing, according to that of *Persius*

Artis Magister ingeniique largitor venter.

Q. *Who were the first Inventers of Pap*
and Parchment?

A. Paper was first found out in *Ægypt*, an
made of thin Flakes of Sedgy-weeds growi
on the banks of *Nilus* called *Papyri*, fro
whence it took its name. By means of this i
ventio

nion, Books being easier to be transcribed
reserved, *Ptolomeus Philadelphus* made
excellent Library at *Alexandria*, and un-
standing how *Attalus* King of *Pergamum*
the benefit of this Ægyptian Paper, strived
exceed him in that kind of magnificence,
ohibted the carriage of it out of *Ægypt*. Here-
on *Attalus* invented Parchment, called
om the place of its invention *Pergamena*,
om the materials thereof being Sheep-skins,
membrana; the conveniency whereof was
e cause why in short time the Egyptian pa-
er was quite worn out; in place whereof
cceeded our Paper made of rags. The Au-
or of which invention our progenitors have
ot committed to memory, the more is the
ty, that he who found out the use of Paper,
ould not have his memory preserved by
aper. In former ages men wrote in the dust,
pon stones, pencil'd upon Lawrel leaves, up-
n barks of Trees, according to the Poet.

In barks of Trees Shepherds their love engrav'd,
Which remain'd i'th' hole, when the rind away
(was shav'd.

Q. *Who first invented Letters?*

A. Cornelius Tacitus an approved Latin Hi-
torian, ascribeth it to the Egyptians, his
words are these: *Primi per formas animalium*
Ægypti, &c. The Egyptians first of all expres-
ed the conceptions of the mind by the shapes
of beasts; and the most ancient monuments
of mans memory, are seen graven in stones,
and

and they say, that they are the first invent
of Letters; then the Phœnicians because th
were strong at Sea, brought them into *Gree*
and so they had the glory of that which th
received from others; for there goeth a
port, that *Cadmus* sailing thither in a Ph
nician ship, was the Inventer of the A
amongst the Greeks, when they were y
unexpert and rude. Some record, that *Ceer*
the Athenian, or *Livius* the Theban, a
Palamedes the Grecian did find out sixte
Characters at the time of the Trojan wa
and that afterward *Simonides* added the re
But in *Italy* the Etrurians learned them
Demaratas the Corinthian, and the Abor
gines of *Evander* the Arcadian: thus far *Ta*
citus. But *Lucan* the Historical Poet attribu
eth the first invention of them to the Phœn
cians; in these verses of his *Pharsalia*.

Phœnices primi (fama si creditur) ausi,
Mansuram rudibus vocem signare figuris.

Phœnicians first (as fame to us affords.)
Dar'd in rude Characters engrave our word
But notwithstanding this of *Tacitus* and *Lu*
can, no question but the Jews were herein
skill'd before either of them, and that there
was writing before the Flood, which St. *Jude*
doth somewhat insinuate of the writing o
Enoch; and *Josephus* and others write tha
he erected two Pillars, the one of brick, and
the other of stone, wherein he wrote of the
two-fold destruction of the world, the one
by

water, & the other by fire, wch. by tradition is preserved to the days of the Apostles.

Q. *By whom was Brachygraphy or the Art of short-writing invented?*

A. This is uncertain, *Dion* saith that *Mænas* that great Favorite of *Augustus*, and favorer of Learning, did first find out certain Rules and Figures *ad celeritatem scribendi*, for the speedier dispatch of writing; and for those less vulgar Letters, which the Latins call *Ciphræ*, and whereof every exercised States-man hath peculiar to himself, they were first invented by *Julius Cæsar*, when he first began to think of the Roman Monarchy, and were by him in his Letters to his more private and tryed friends used; that if by misfortune they should be intercepted, the contents of them should not be understood. *Augustus* one of the greatest Politicks of the world, had another kind of obscure writting; for in his Letters of more secrecy and importance, he always used to put the Letter immediately following in the order of the Alphabet, for that which in ordinary writing he should have used. As for that Art of Short-writing, or Brachygraphy aforesaid, it is grown to a great perfection in our Age, the chief Masters whereof have been Mr. *Skelton*, Mr. *Jeremiah Rich*, &c.

Q. *Who were the inventers of Ships, and Shipping?*

A. No doubt but it came first from the Ark

of *Noah*, which he had provided for the ſe
ty of him and his, in the univerſal Delu
wch. Ark ſetling on the Montains of *Ararat*,
there along time remaining, gave the Phœn
ans, a Sea-people, a pattern whereby they mi
make the waters paſſable. The Heathen w
ers wch. knew not *Noah*, attribute the Invent
of Shipping to ſeveral perſons: *Strabo* to *Mi*
King of *Crete*: *Diodorus Siculus*, to *Neptu*
who was therefore called *The God of the Se*
Tibullus the Poet referred it to the Tyria
a famous flouriſhing Common-wealth amo
the Phœnicians, ſaying,

Prima ratem ventis credere docta Tyros.
The Tyrians firſt the Art did find,
To make Ships travel with the wind.

The Egyptians received this inventio
from the Tyrians, and added much unto i
for whereas firſt the veſſels were either mad
of an hollow tree, or of ſundry boards joyn
ed together, and covered with beaſts skin
(which kind of Veſſels are ſtill in uſe in *Ame*
rica) the Phœnicians brought them to ſtrengt
and form; but the Egyptians added Decks un
to them, they alſo invented the Galley o
two banks on a ſide, which veſſels by lengt
of time grew ſo large, that *Ptolomy Philopate*
made one of no fewer than fifty banks of oa
on one ſide: Large Ships of burthen calle
Circera, we owe to the Cypriots: Cock-boat
or Skiffs, to the Illyrians; Brigantines, to th
Rhodians; and Fregates, or ſwift Barks t
th

e Cyrenians. As for the Tacklings, the Bo-
ans invented the Oar; *Dædalus* and his
n *Icarus*, the Masts and Sails, which gave
e Poet occasion to feign, that those two
ade wings to their bodies, and fled out of *Cre-*
; and that *Icarus* soaring too high, melting
is wings, and was drowned: the truth in-
eed being, that presuming too far on his
ew invention, he ran against a rock, and so
erished. For *Hippagines* Ferry-boats or ves-
els for the transporting of Horse, we are in-
debt to the Salaminians; for Grapling-hooks
o *Anachasis*; for Anchors to the Tuscans;
nd for the Rudder, Helm, Stern, or Art of
teering, to *Typhis*, who seeing that a Kite
when she flew, guided her whole body by her
tayl, effected that in the devices of Art, which
he had observed in the works of Nature. A-
bout the year 1300. one *Flavio* of *Melphi* in
the Kingdom of *Naples* found out the Com-
pass of *Pyxis nautica*, consisting of eight winds
only, the four principal, and for collateral;
and not long after the people of *Bruges* and
Antwerp perfected that excellent Invention,
adding twenty four other subordinate Winds,
or Points, so that now they are in all to the
number of thirty two. By means of this excel-
lent Instrument, and withal by the good suc-
cess of *Columbus*, the Portugals Eastward, the
Spaniards West-ward, and the English North-
wards, have made many a glorious and for-
tunate Expedition.

Q. *Who was the first inventer of Sailing Coach*

A. Sailing Coaches were first invented in this part of the World, (for they are reported to be more ancient in *China*,) by *Simon Stevinus* in the *Netherlands*, of which Coaches we are told, that *Peireskius* made tryal in the year 1606. and found it sailed with that swiftness, (with its expanded sailes,) that in two hours time, it went no less than 40 Miles, to his no small Admiration, without perceiving it; for its motion was as quick as the Wind it self. He flew over ditches that interposed his passage, scarce so much as touching the superficies of the Water, and the things at the remotest distance, were in a Moment of time left behind.

Q. *Who were the first inventers of Clocks, Watches, and other Time-bellers?*

A. Water glasses were the first instruments that were invented for the Measuring of time; these were invented by *Ctesibius* of *Alexandria*, which distinguished the hours by the fall, or dropping of Water, then *Clepsamidia* invented the sand Hour-glass, the Philosopher *Anaximenes*, was the first that took account of Time by Shaddows, from whence came the Sun-dial. But finding all these things uncertain, they at last came to the use of Wheels, Springs, and Weights, which they called *Horologes*, and the first that I find to have contrived an Engine of this kind, was *Severinus Boetius* a worthy *Patrician* of *Rome*; they

they came at last to make wheel-work for the Pocket, called Watches, whereby they might have an account of Time at all hours; and at last they came to make them so small and light, that Ladies hang'd them at their Ears, like Pendents or Jewels. King *James* had a Watch made in the Collet or Jewel of a Ring; The *Germans* have been Eminent heretofore for this kind of wheel-work, but our *English* do now surpass them, especially for Watches, we having of late brought the *Pendulum* and *Regulator* to a great exactness.

Q. *Who was the first inventer of Glass?*

A. The inhabitants of *Sidon* are said to be the first makers of Glass, the Materials of the work being brought thither from the sands of the Rivers, running not far from *Ptolomaü*, and only made fusible in that City. About the year 662. one *Benault* a foreign Bishop (but of what place I find not) brought the Mystery of making Glass into *England*, to the great beautifying of our Houses and Churches.

Q. *Who taught the* English *first to make Cloth?*

A. To the *Flemings* we are indebted for the Art of Cloth-making; for that of making of Arras hangings, Dornix, the making of Wosted Saies, and Tapistry; they also restored Musick, and found out divers Musical instruments, and the Laying on of Colours with Oyl, and the Working of Pictures in Glass.

Q. *By whom was the Refining of Sugar first found out?*

A. The boiling and Baking of Sugar, as it is now used, is not above 200 years Old; and the Refining of it more new than that: First found out by a *Venetian*, in the days of our Fathers; who is said to have got about 100000 Crowns by this invention; and to have left his Son a Knight, before which our Ancestors sometimes made use of rough Sugar as it came from the Cane, but most commonly contented themselves with Hony.

Q. *Who was the first inventer of the Sphere?*

A. Alchimedes the *Syracusan*, was the first Author of it, he made one with such art of that bigness, that a man might stand within the same, and easily perceive the Motions of every Celestial Orb; and therein was an admirable agreement betwixt art and nature.

Q. *Who first invented the Looking-glass?*

A. Looking-glasses of Silver were invented by *Praxiteles*, in the time of *Pompey* the great. And those of Steel, Lead, Crystal-glass by one *Sydon*, he of them is said to be the first Inventer.

Q. *Having thus shown by what means Navigation hath arrived to the height that now it is; next tell what Commodities are most proper to several Countrys, whither our Merchants go to traffique?*

A Our most provident and wise Creator hath so ordered it, that there might be a so-

ciabl

ciable Conversation betwixt all Countrys, that there is none of them so plentifully stockt, but hath need of the Commodities of another Country; nor is any Countrey so barren or destitute, but it hath some one or more Commodities to invite Merchants to traffique with them; some of which are thus set down by the divine Poet *Du Bartus* in his Colonies:

Hence come our Sugars from Canary Isles,
From Candie *Currants, Muscadel, and Oyls.*
From the Molucco's *Spices, Balsamum*
From Egypt, *Odours from* Arabia *come.*
From India *Gums, rich Drugs, and Ivory.*
From Syria *Mummie; black red Ebony*
From burning Chus; *from* Peru *Pearl and Gold,*
From Russia *Furs, to keep the rich from cold. Sacks,*
From Florence *Silks; from* Spain *Fruit, Saffron,*
From Denmark *Amber, Cordage, Furs, and Flax.*
From France *&* Florence, *Linen, Wood, & Wine;*
From Holland *Hops; Horse from the banks of* (Rhine.
From England *Wool; all Lands as God distributs,*
To the Worlds Treasure pay their sundry Tributes.

Q. *What did our Ancients hold to be the greatest wonders in the world?*

A. The Tower of *Pharoah*, the walls of *Babylon*, the Temple of *Diana* at *Ephesus*, the Tomb of *Mausolus*, and the Pyramids of *Egypt*, which are supposed by some to be in part built with the same Brick which the children of *Israel* did burn. Of those Pyramids two are most famous; the tall and

greatest was built *Cheops*, who in this Work employed 100000 Men the space of twenty years. The charge of Garlick, Roots, and Onions only, came to sixteen hundred Talants of Silver. The Basis of this Pyramis contained in circuit sixty Acres of Ground, and was in height ten thousand Foot, being made all of marble. Now when *Cheops* wanted money, he prostituted his Daughter to all comers, by which dishoneſt means he finished his Building, and she, besides the money due unto her Sire, (for Father I cannot call him) desired for her self of every man that had the use of her body, one stone, of whom she got so many that with them she made the second Pyramis, almost equal to the first, as *Herodotus* a Grecian Author observeth:

Stone-buildings, Cities, & Brick-works, decay,
Virtue's immortal, and doth live for aye.

Q. *What Trees were those that brought forth their fruit at the instant of their first planting?*

A. The Trees which God made in the beginning of the world, which immediately brought forth their fruit, according as God spake the word.

Q. *What two Countrys are those which are endued with these two most excellent prerogatives of breeding no venemous worms or hurtful Creature, neither will any live, if brought thither from foreign Countries?*

A. *Creta* or *Candie*, an Island of Greece now in the possession of the *Venetians*, and our neighbour

neighbour Country of *Ireland*; of which laſt, one writing thus, maketh that Land to ſpeak;

Illa ego ſum Graiis Glacialis Hibernia *dicta*,
Cui Deus & melior rerum naſcentium origo
Jus commune dedit, cum Creta *altrice Tonantis*,
Angues ne noſtris diffundant ſibila in oris.

I am that Iſland, which in days of old
The *Greeks* did call *Hibernia* Icie-cold:
Secur'd by God and Nature from this fear
(which gift was given to *Crete*, *Joves* mother dear)
That pois'nous Snakes ſhould never here be bred,
Or dare to hiſs, or hurtful Venome ſhed.

Q. *What is accounted the worthieſt ſign of liberty above all others?*

A. The covering of the head or wearing of the Hat; as is well known to thoſe which are converſant in Antiquity. The *Lacones* a people of *Peloponneſus*, after they had obtained to be made free Denizons of *Lacedæmon*, in ſign of their gotten Liberty, would never go into the Battle but with their Hats on. Amongſt the *Africans* as it is written by good Authors, the placing of a Hat on the top of a Spear, was uſed as a token to incite the people to their liberty which had been oppreſſed by Tyrants. But amongſt the *Romans* we have more variety. The taking off the Hat of *Tarquinius Priſcus* by an Eagle, and the putting of it on again, occaſioned the Augur to pro-

pheſie unto him the Kingdom, which fell out accordingly. In their Sword-plays when one of the Gladiators, had with credit ſlain his adverſary, they would ſometimes honour him with a Palm, ſometimes with the Hat; of theſe the laſt was accounted the worthier, the Palm only honouring Victor, but the Hat enfranchiſed him on whom it was conferred. *Eraſmus* in his *Chiliads* maketh the Hat to be the ſign of ſome eminent worth in him that weareth it; on this he conjecturcth that the putting on of Caps on the heads of ſuch as are created Doctors or Maſters, had its original; which cuſtom is ſtill of force in the Univerſities of *England*, the putting on of the Cap being never performed but in the ſolemn *Commitia*, and in the preſence of all ſuch as are either Auditors or Spectators of that days exerciſe.

Q. *Why have ſome people affirmed that women have no ſouls, and how is it to be proved by Scripture that they have?*

A. It is to be proved by Scripture that they have out of thoſe words in *Luke*, 1. 46. *My ſoul doth magnifie the Lord*, &c. which were the words of a woman, yet ſome envying againſt that Sex, and becauſe of the faults of ſome few, condemn them all; amongſt others hear theſe verſes of the Comedian:

Truſt women; ah fond man, nay rather truſt
The Summer winds, th' Oceans conſtancy,
For all their ſubſtance is but levity:

Light

Light are their waving [illegible]
Light are their heads, and lighter their desires:
Let them lay on what coverture they will
Upon themselves, of modesty and shame,
They cannot hide the woman with the same.
Trust woman; ah fond man, nay rather trust
The false devouring Crocodils of Nile.
For all they work is but deceit and guile:
What have they but is feign'd, their hair is feign'd
Their beauty feign'd, their stature feign'd, their
(peace;
Their gesture, motion, and their grace is feign'd,
And if that all be feign'd without, what then,
Shall we suppose can be sincere within?
For if they do but weep, or sing, or smile;
Smiles, tears and tunes, are engines to beguile;
And all they are, and all they have of grace,
Consists but in the out-side of a face, &c.

Q. *But what Æra, or computation do they in* Transilvania *compute their time, besides that of the birth of our Saviour Christ?*

A. The transmigration of their Children; which hapned the 22. of *July* Anno 1376. which marvelous accident is thus delivered by *Verstegan*, an Author of good credit, who saith; that the Country being beyond credit troubled with Rats, a Musician whom they call'd the *Pied Piper*, undertook for a great mass of mony to destroy them: they agree, hereupon he turneth his Pipes, and all the Rats in the Countrey came after him dancing, and were drowned in a great River: this

done he assesseth his pay, but is denyed, whereupon he striketh up a new fit of mirth, and all the Children Male and Famale follow'd after him dancing into the Hill *Hamelen*, which presently closed again; since which time the *Transilvanians* permit not any Drum, Pipe, or other Instrument to be sounded in that place; and established a Decree, that in all writing of Contract or Bargain, after the date of our Saviours Nativity, the date also of this their Childrens Transmigration should be added thereto.

Q. *What three Creatures are the* Dutch, French, *and* Spanish *Nations compared unto?*

A. The *French* is said to be like a flea, quickly skipping into a Country, and as soon leaping out of it: the *Dutch* is compared to a Louse, slowly mastering a place, and as slowly being driven from their hold; the *Spaniard* is likened to a Crab, which being crept in to a place almost at unawares, is there so fast rooted, that nothing but the extremity of violence can force him out again.

Q. *In what things do the* French, Dutch, *and* Italians *agree?*

A. The *French* hath valour, but with it *Vanitatem & Levitatem.*

The *Dutch* hath honest dealing, but *Gulam & Ebrietatem.*

The *Italian* discreet Carriage, but *Procreationem & Libidinem.*

Moreover of these three Nations it is thus further added,

That

That the Italian *is wiſe before hand;*
The German *wiſe in the Action,*
And the French *after it is done.*

Q. *In what three properties doth* England *exceed all other Countrys?*

A. For the faireſt Women, the goodlieſt Horſes, and the beſt breed of Dogs whatſoever.

Q. *How many things are required in a woman to be perfectly beautiful?*

A. It is ſaid that all the beauties in the world ſerve but to make up one perfect beauty, where one brings a good Cheek, another a comely a noſe, a third a fair forehead, a fourth ruby Lips, a fifth an Alablaſter neck, *&c.* ſo one is wiſe till ſhe ſpeaks; another handſom till ſhe goes; a third pretty till ſhe laughs; one hath a ſlender body, another a winning eye, ſome carry lovelineſs and others Majeſty in their very countenances, all which muſt concur to make up one abſolute beauty. And therefore it is ſaid that when *Apelles* the famous Painter of *Greece*, was to pourtray the Goddeſs *Venus*, he aſſembled all the chief beauties of the Country, that from the ſeveral perfections of them he might make one excellent compoſition; to which one alludes in this Sonnet:

Apelles *like, when nature did thee make,*
She view'd the beauties of the Earth each one;
And from them all the beſt of all did take,
That thou ſhouldeſt excelled be by none.

And thus with Venus *beauty she endow'd thee,*
And Pallas-*like she wisdom to thee gave,*
The learning of Cornelia *she allow'd thee,*
That thou no lack of any thing shouldst have.
To thee then thou great Empress of all beauty,
I consecrate these lines in thankful duty.

Some other there are that say, that a woman to be perfectly beautiful should have all these endowments and oppositions, *viz.* three hard, three soft, three short, three long, three black, three white: which they thus distinguish, three hard, her two breasts and buttock; three soft, her two hands and her belly; three short, her nose, and her two feet; three long, her fingers and her side; three black, her two eyes and her hair; three white, her two hands and her neck.

All these fair Letters in one golden Book,
What Cynick might be blam'd to unclasp and look!

But now for the most part instead of these perfections, the imperfections of women are so covered by Art, that the most piercing understanding may be deceived according to that of the Poet,

With Tyres and Cloaths our judgments bribed be,
And Woman is least part of what we see.

Sir *Thomas Moor* in his *Utopian* Commonwealth, telleth us how there is the Custom, for some Reverend Old-Father, to bring in naked the young man; and some hoary Old-matron to present naked the young woman, between whom a marriage is motion'd, for (saith he) in buying a Horse the Chapman

man not only viewеth his naked carcas, but taketh off also his Trapings and Saddle, least under him some blame might lie hidden, and why then in chooſing of a wife ſhould we take one of whom we ſee no more than the face. (*unius palmæ ſpatium*) and perhaps ſcarce that. Theſe are the words of Sir *Thomas Moor*, which though I do not like his plot, as being too libidinous, yet no queſtion but the haſty marriages, and want of due acquaintance before the celebration of the Nuptials, makes many to be ſped with ſuch a fortune as is here deſcribed by the Poet:

Who takes her breakfaſt daily in her bed,
And ſpends the morn in dreſſing of her head,
And ſits at dinner like a Virgin Bride,
And talks all day of nothing but of pride,
God in mercy may do much to ſave her,
But what a caſe is he in that ſhall have her?

Q. *What three Nation's parts is it ſaid that is required to the making up of an abſolute woman?*

A. The Italians will tell you, that for the performance of this, there is required, firſt the parts of a Dutch-woman from the Girdle downwards. Secondly, the parts of a French-woman from the Girdle to the Shoulders; over which muſt be placed an Engliſh Face for a grace to all the reſt; and yet Dr. *Heylin* in his *Survey of France*, ſaith, that this poſition doth not hold good in the *French* women; their ſhoulders and back being ſo broad that they hold no proportion with their middles:

But every one our women thus doth grace,
There is none like unto an English face.

Q. *In what Country is it that women have the greatest Prerogatives?*

A. In *England*, where they are not kept so severely submiss as the *French*, nor so jealously guarded as the *Italians*, as being, as of a finer mould, so of a better temper than to yield to an inordinate servility, or incontinency, which makes them endued with so many priviledges amongst us, that *England* is termed by Foreigners *The Paradise of Women*, as it is by some accounted *The Hell of Horses*, and *Purgatory of Servants*. And it is a common by-word among the *Italians*, that if there were a Bridge built over the Narrow Seas, all the women in *Europe* would run into *England*; they having here the upper hand in the streets, the upermost place at the Table, the Thirds of their Husbands Estates, and their equal shares in all Lands, yea, even such as are holden in Knights service; priviledges wherewith women of other Countrys are not acquainted. So that we see it is as well a *Paradise for woman*, by reason of their priviledges, as *a Paradise of women*, by reason of their unmatchable perfections.

Q. *Who was accounted the most brave Virago woman that ever* France *bread?*

A. Joan D' Arc, a Maid of *Vancolem* in *Lorrain*, whom they call *La Pusille*; who when the *English* had almost over-run all *France*, stoutly

stoutly stood up for the defence of her Country; and having obtained an Army, marched up and down with the same in the habit of a man, giving to the *English* many overthrows, & taking some of their prime Commanders prisoners. At last she was taken prisoner her self at the siege of *Compeigne*, & delivered over to the Duke of *Bedford*, then Regent of *France*, who sent her unto *Roven*, where she was burnt for a Witch on the sixth of *July*, Anno 1431. though some adjudge it extream cruelty in the *English*, and that she was rather a Saint than a Witch: of which two different opinions here one thus writing her Epitaph.

Here lies Joan *of* Arc, *the which*
Some count Saint, and some count Witch;
Some count Man, and some count more,
Some count Maid, and some count Whore;
Her Life's in question, wrong or right,
He death in doubt by Laws, or Might.
Mean time France *a Wonder saw,*
A Woman Rule 'gainst Salique Law.
But Reader be advis'd and stay
Thy Censure till the Judgment-day,
Then shalt thou know, (and not before)
Whether Saint, Witch, Man, Maid, or Whore.

The St. of this noble *Virago* all in Brass, being habited all in compleat Armor, standeth at this day in *Orleans*, upon the middle of their bridge.

Q. *Wherein doth Man chiefly differ from Beasts?*

A. In two things especially, *Ratione & Oratione*, Reason and speech.

O

Q. *How do Philosophers divide the parts of Life?*

A. Into three, the Vegetive, the Sensitive, & the Rational: the Vegetive is that of Plants, Trees, *&c.* the Sensitive is of Beasts, Fowls, Fishes & the like; but the Rational is only peculiar to Man; though I must confess many are of opinion, that several beasts are endued with more than an ordinary reason, of wch. they instance the Elephant, & of whom they deliver this story, that in the great Battle betwixt *Alexander* the Great, & King *Porus* (an *Indian* Emperor) the Elephent wch. King *Porus* rode on, seeing his Master strong & lusty, rushed into the thickest of *Alexanders* Army; but when he perceived *Porus* to grow faint, he withdrew himself, and kneeling down, received all the Arrows shot against his Master in his own Trunk.

Q. *By what means may every man be accounted an honest man?*

A. By endeavouring to be what he desires to seem.

Q. *What was an excellent Motto which comprehendeth in it the means whereby a man may quickly grow rich? (Counsel I know will quickly be hearkned unto by all.)*

A. Nec habeo, nec careo, nec curo: I have not, I want not, I care not; which he enjoyeth that hath only content, as the divine Poet said,

My wishes are but few, all easie to fulfill;
I make the limits of my power the bounds unto
(my will.

Q. *What are the differences or kinds of Mirth?*

A. Among the Ancients I have met with three kinds of Musick, *viz.* First, that of the *Greeks*, which consisteth altogether of long Rules, or *Spendans*. This was the gravest & saddest of the rest, called by *Aristotle*, *Moral*, because it setled the affections. *Boetius*, whom we account the Classical Author in this Faculty, called it *Lydian*, because in much use with those of that Nation, & now as generally received by the *Italians*. This is the Musick which *Elisha* called for to invite unto him the Spirit of prophecy, 1 *Kings* 3. 15. & this is it we his yet sung in Churches, a practice which we derive from the Ancients, though some of late have opposed it, and which is much commended by that Doctor of the *Latin* Church, St. *Austin*. The second kind consisteth of a mixture of long and short Notes, or of the *Dactylus*, which is termed active, because it raiseth up the affections. *Boetius* calleth it the *Dorian*, because it had been in much esteem amongst the *Dorians*, a *Greek* People: we may now call it *English*, as being much us'd by us; and is that Musick which cleareth the Spirits, and is so soveraign an Antidote to an afflicted mind. The third sort is that which consisteth altogether of short Notes, or *Tribrachy*, and is by *Aristotle* said to be ravished, because it unhingeth the Affections, and stirreth them up to lasciviousness. *Boetius* termeth it *Phrygian*, as being the strain of that wanton and luxuriant people; in these days we may call it

Excuse

France, as being most delighted in by the striving Spirits, and lightness of that Nation.

But the best Musick far more sweet than honey,
Is when a man's own Purse gingles with money.

Q. *In what do several Nations differ, concerning their Æra, or computation of Time, from which every reckoning takes its beginning?*

A. The Christians make their Epoch the Birth of Christ, which happeneth in the year of the world 3962. but this reckoning they used not till the year 600. Follow in the mean time the civil Account of the Empire. The *Mahumetans* begins their *Hegira*, or Computation, from the return of their Prophet to *Mecha*, after he was driven thence by the *Philarchæ*, *Anno Christi* 617. The *Grecians* reckoned by *Olympiads*, the first of which is placed in the year of the World 3187. but this account perished under the *Donstontinopolitan* Emperors, they reckoned by *Inditions*, every *Indition* containing 15 years; the first beginning whereof was about the year of Christ 313. which among Chronologers is still used. The *Romans* reckoned first from the building of their City. which *A. M.* 3213. and afterwards from the 16 year of the Emperor *Augustus*, A. M. 1936. which beginneth somewhat before our Epoch from the Birth of Christ. This reckoning was used among the *Spaniards*, till the Reign of *Ferdinand* the *Catholick*. The *Jews* had divers Epochs, as the Creation of the World in the beginning of Time. Secondly, from the uni-

ersal Deluge, *Anno* 1565. Thirdly, from the confusion of Tongues, *Anno* 1786. Fourthly, from *Abraham's* Journey out of *Chaldea* into *Canaan*, *Anno* 2021. Fifthly, from the departure of the Children of *Israel* out of *Ægypt*, *Anno* 2451. Sixthly, from the year of Jubile, *Anno* 2499. Seventhly, from the building of *Solomons* Temple, *Anno* 2432. And Eightly, the Captivity of *Babylon*, *Anno* 3357. The most usual reckoning in *England*, is only that of the Worlds Creation, and *Christ's* appearance in the flesh: the first seldom used but only by Chronologers, and Writers of Histories.

Q. *Since* Adam, Methusalem, *and some other of the Patriarchs lived nine hundred and odd years, why did God never suffer any man to accomplish a thousand?*

A. Some learned Persons gives this reason, because a thousand years hath in it a type of perfection; and God never suffered any to fulfil it, to shew that there is no absolute perfection in this world.

Q. *What two Philosophers were those who were so eminent for two notable qualities wherewith they were endued, the like of them not to be found in our modern Histories?*

A. Democritus and *Heraclitus*; the first whereof always laughed, the other continually wept: which two different passions are much canvased by Authors, which of them is most suitable to humane Nature; indeed our appetites are most greedy to desire the

first,

first but sound reason rightly weighed will conclude for the last: *Solomon* tells us, *that it is better for us to go into the house of mourning than into the house of laughter*: &*that the laughter of fools is madness*. Besides, History tells us that *Agelastus*, the Grandfather of *Crassus* a very wise man, was so reserv'd, that he never laughed in all his life but once, which was when he saw the Ass eating of Thistles. But what need we go any further than the Holy writ: if we consider our blessed Saviour, we cannot find in the Scripture that he laughed, but that he wept, we read of these three times.

1. When *Lazarus* was dead.

2. Over *Jerusalem*.

3. Upon the Cross, when he delivered up his Spirit with cryes and tears.

Q. *What four things are those which we are by Divines advised often to meditate upon?*

A. Death, Judgment, Heaven, and Hell; to which may be added the death of Christ, and the Temptations of the World, as one hath neatly couched in these Verses:

Mors tua, Mors Christi, Fraus Mundi, Gloria Cœli,
Et dolor inferni, sunt meditanda tibi.

Thy death, the death of *Christ*, the world's temptation,
Heavens joys, Hells torment, be thy meditation.

Q. *What was the Sentence, according to the opinion of some, that Christ wrote with his Finger in the dust of the pavement of the Temple, when they brought the Woman before him which was taken in adultery?*

A

A. Some ſay it was that which he then
ake, *He that is without fault, let him throw*
e firſt ſtone at her: Others imagine it to be
us, *Feſtucam in oculo fratris cernas, trabem in*
o non vides, Thou ſeeſt the mote in thy Bro-
ers eye, but not the beam in thy own. But
is cauſe is doubtful, and for ſuch queſtions
ike the anſwer of him that ſaid, *Where the*
ripture hath not a Mouth to ſpeak, do not thou
ve a Tongue to ask.

Q. *In what reſpect is our Birth and Death*
mpared the one to the other?

A. In grief and ſorrow, only herein is
e difference, that the firſt is moſt painful to
ur Mothers, the laſt to our ſelves.

Q. *What is Life? and what is it to Live?*

A. The beginning of mans life is ſorrow,
e end of it ſorrow, and the middle nothing
t grief and ſorrow; which conjoyns both
e middle and end, and makes one compleat
als of ſorrow; of which one writes,

hat joy to live upon the earth can be,
here nought but grief and miſery we ſee.

ear therefore what old age adviſeth youth,
oung men, hear us old men; that being young
en, heard old men, and have both by relation
d experience found the truth hereof.

Q. *Which is the beſt way to overcome wrongs?*

A. By neglecting them, according to that
the Poet,

rongs if neglected, vaniſh in ſhort time,
t heard with anger, we confeſs the crime.

Q. *How many are they among other Faculties that the whole world is governed by?*

A. Three, Divinity, Law, and Physick as one wittily explains it in this Verse.

Theologis animum subjecit lapsus Adami,
Et Corpus Medicis, & bona Juridicis.

Our souls, our bodies, goods by *Adams* Fall Are to Divines, Physicians, Lawyers thrall.

Much to the same purpose is that which an excellent Poet writ concerning our human Bodies:

Our bodies are like Shoes, which off we cast,
Physick their Cobler is, and Death the last.

Q. *How many times was that stately Fabrick at* Jerusalem *built?*

A. Three, the first by *Solomon*, in providing the Materials whereof there were thirty thousand Work-men, who wrought by the ten thousand a month in *Lebanon*, seventy thousand Laborers that bear Burthens, eighty thousand Quarry-men that hewed in the Mountains; and to expedite the business that it should not be according to the Proverb *Church-work goes on slowly*, there were no less than three thousand and three hundred Officers and Overseers.

What manner of Fabrick this was, you may read in the first of *Kings*, the sixth and seventh chapters, where it is fully described. It was destroyed by *Nebuchadnezzar* King of *Babylon*, An. Mundi 3350. After the return of the Jews again from the Babylonian Ca-

vity it was rebuilt, but far short of that ſtatelineſs and grandeur which it had at firſt; ſo that the Prophet *Haggi* had good occaſion to ſay unto the People, *Who is left among you that ſaw this Houſe in her firſt glory? is it not in your eyes in compariſon of it, as nothing?* Haggai 2. 5. Now beſides the ſtatelineſs of the building in five other things it was defective: for firſt it wanted the Pot of *Manna*, which the Lord commanded *Moſes* to lay up before the Teſtimony for a memorial, *Exod.* 6. 22. Secondly, the Rod of *Aaron*, which only amongſt all the Rods of the Princes of *Iſrael* budded, and was by God commanded to be kept before the Teſtimony, for a token againſt the Rebels, *Corah, Dathan*, and *Abiram*, Num. 17. 10. Thirdly, the Ark of the Covenant, which was placed in the *Sanctum Sanctorum*, 1 King. 6. 19. Fourthly, the two Tables of the Law, written by Gods own Finger, which where by *Moſes* placed in the Ark of the Covenant, *Exod.* 4. 20. And fifthly, the fire of ſacrifice which came down from Heaven, which fire was by the Prieſts to be kept continually burning.

The third Building thereof was by *Herod* the *Aſcalonite*, who plucked down the ſecond Building, and erected it more ſumptuous and magnificent than before. In this Temple our bleſſed Saviour and his Apoſtles preached Salvation to Jew and Gentile; ſo that we may ſay, the glory of this latter Temple exceeded that of the firſt. It was finally deſtroyed by

the

the *Romans* under the conduct of *Titus* the Son of *Vespasian*, according to the words of our Saviour, that that generation should not pass away, until they should not see one stone there of lying upon another.

Why wonder we then that frail people die,
When such fair Monuments in ruin lie.

Q. Which is accounted the chief Church of Paris *in* France?

A. That of *Nostre Dame*, said to be first founded by *S. Saminian*, afterwards re edified, or rather new built by *Philip Augustus*, *Anno* 1196. It is a very fair and awful Building, adorned with very beautiful Forts, and two Towers of especial heighth: At your first entrance on the right hand, is the Effigies of St. *Christopher*, with our Saviour on his shoulders, of a very Gigantick stature: It hath in it four ranks of Pillars, thirty in rank, and forty five little Chappels, or Mass closets, built between the outermost range of pillars, & the Walls; it is in length one hundred seventy four paces, and sixty in breadth, and just so many high. The two Towers are seventy yards higher than the rest of the Church, and is indeed a very beautiful Building, yet far short of what our Church of St. *Paul's* *London* was, when it was in its glory:

Before such time age made her ruinous,
Which Reverend Laud *sought to revive again,*
And make her to appear fair and gorgeous,
That she as Queen of all the rest might reign,
When as at last her glory did expire,
In that sad fate of London's *dismal Fire.*

Q. *What three* English *Churches are those that have their several Prerogatives before any other in the Land?*

A. *Pauls*, *Westminster*, and *Salisbury*; *Pauls* for her Antiquity, *Westminster* for her curious Workman-ship, and *Salisbury* for variety of Pillars, Windows, and Gates. Secondly, *Pauls* before the late conflagration of Fire was famous, for the continual Society of the Living, *Westminster* is renowned for her Royal Sepulcher of the Dead; and *Salisbury* famous for her Tripartile Calculation of the Year, having in it as many Windows, Pillars, and Gates, as there are Days, Hours, and Months, in the Year; of which Mr. *Cambden* the famous Antiquary thus writeth:

Mira canam. Soles quot continet annus, in una
Tam numerosa, ferunt, ede fenestra micant.
Marmoreasq; tenet fusas tot ab arte columnas,
Comprensas horas quot vagus annus habet:
Tot gaudet portis, quot mensibus annus abundat,
Res mira, at vera res celebrata fide.

How many days in one whole year there be,
So many windows in one Church we see;
So many Marble Pillars there appear,
As there are hours throughout the flitting year.
So many gates as Moons one year does view,
Strange tale to tell, yet not so strange as true.

For our other Churches, the most renowned is; First, the Cathedral of *Lincoln*. 2 For a private Parish-Church, that of *Ratcliff* in *Bristol*. 3 For a private Chappel, that of

Kings-

Kings-Colledg in *Cambridge*. 4 The Minst
of *Ely*, though now much defaced by the i
jury of the late rebellious times. 5 For t
curious workman-ship of the Glass, that
Christ-Church in *Canterbury*. 6 For the exq
site beauty of the Fronts, those of *Wells* a
Peterborough. 7 For a pleasant lightso
Church, the Abbey-Church at *Bath*. A
8 For an ancient and reverend Fabrick, t
Minister of *York*: though many of these Chu
ches which our hot-headed Zealots preten
ed, were beautified by superstition, were
the late times of rebellion, by sacrilegious i
norance, much defaced and ruined.

Q. *Who was it (according to report) that bu
the Church of* Sopham *in* Norfolk?

A. Tradition tell us, that in former tim
there lived in that Town a certain Pedla
who dreamed, that if he came up to *Londo*
and stood on the Bridge there, he should he
very joyful News, which he at first slighte
but afterwards his Dream being doubl
and trebled unto him, he resolved to try the
sue of it, and accordingly to *London* he came,
stood on the Bridge there for two or th
days, but heard nothing which might gi
him any comfort in the least, that the profit
his journey would be equal to his pains.
last it so happened, that a Shop-keeper th
heard by, having noted his fruitless standi
seeing that he neither sold any Wares nor a
ed an Alms, went to him, and demanded
busine

busines; to which the Pedlar made answer that being a Country-man he dreamed a dream that if he came up to *London* he should hear News. And art thou (said the Shopkeeper) such a fool to take a Journey on such a foolish Errand? why I tell thee this last night I dreamed that I was at *Sopham* in *Norfolk*, a place utterly unknown to me; where me thought behind a Pedlars house, in a certain Orchard, and under a great Oak-tree, if I digged there I should find a mighty Mass of Treasure: now think you that I am so unwise to take so long a Journey upon me, only by the instigation of a foolish Dream! No, no, far be such folly from me, therefore honest Country-man, I shall advise thee to make haste home again, and not to spend thy precious time in the expectation of the event of an idle Dream. The Pedlar, who noted well his words, and knowing all the things he had said to concenter in himself, glad of such joyful News, went speedily home, and digged under the Oak, where he found an infinite Mass of Money, with part of which, the Church happening to fall down, he very sumptuously re-edified the same; having his Statue therein to this day cut out in stone, with his pack at his back, & his dog at his heels; his memory being also preserved by the same form of picture in most of the glass-windows in Taverns and Alehouses of that Town to this day.

Q. *Wherefore on the top of Church-steeples the Cock set upon the Cross, of a long continuance?*

A. The Papists tells us, it is for our instruction; that whilest aloft we behold the Cross, and the Cock standing thereon, we may remember our sins, and with *Peter* seek and obtain mercy.

Q. *What is the cause why the Pope Christens his Bells?*

A. That being by him thus sanctified, the sound of them might drive Devils out of the air, clear the Skies, chase away storms and tempests, quench fires, and give comfort to all the dead that hear them: as the Bells themselves will tell you, being rung to this tune:

Behold our uses are not small,
That God to praise Assemblies call;
That break the Thunder, 'wail the dead,
And cleanse the air of tempests bread,
With fear keep off the Friends of Hell,
And all by vertue of my Knell.

Q. *What three things is it wherein the Town of* Saffron-walden *in* Essex *doth excel?*

A. A. Magnificent House, a sumptuous Church, and a large pair of Stocks. The House that is commonly called *Audley-End House*, built by *Thomas Howard* Earl of *Suffolk*, in the time of King *James*, a most gallant uniform Building, little inferior to any of the choicest Statues in *Europe*. The Church stands in the middle of the Town upon a Hill, having an ascent each way unto it, which makes it appear the more graceful: It is very large, and adorned with curious workma-

ship

ship, hath an excellent Ring of Bells, and hath from time to time been continually kept in good repair. The Stocks are made of one entire Tree, and will by the legs, wrists, and Thumbs, hold above forty several persons, and are by the Inhabitants of that town shown to strangers as a great rarity.

Q. *In what place did the Ancients, commonly use to bury their dead?*

A. Former Ages would not permit any dead Corps to be buried within the walls of their Cities. Thus we read that *Abraham* bought a field wherein to bury his dead; and we find in the seventh of *Luke*, that the Widow of *Naims* son was *carried out to be buried.* This instance also we find to be used amongst the *Athenians*, *Corinthians* and other of the *Grecians.* Amongst the *Romans* it was the fashion to burn the bodies of the dead within their City, wch. custom continued till the bringing in of the Laws of *Athens*, commonly called *The Laws of the Twelve Tables*; one of which Laws runneth in these words, *In urbe ne sepelito nemo urito.* After this Prohibition, their dead Corps were first burned in *Campus Martius*, and there was covered in sundry places in the fields. The frequent Urns, or Sepulchral Stones digged up amongst us here in *England*, (as of late days were many in *Spittlefields* near *London*) are sufficient testimonies of this assertion. Besides, we may find in *Appium*, that the chief reason why the rich

men in *Rome* would not yield to that Law called *Lex Agraria* or the Law of dviding the Roman possessions equally among the people was, because they thought it an irreligious thing that the monuments of their Fore fathers should be sold unto others. The first that is registred to have been buried in the City, was *Trojanus* the Emperor; afterwards it was granted as an honorary to such as had deserved well of the Republick: but afterwards when Christian Religion prevail'd o're heathenism, Churchyards (those Dormitories of the saints) were consecrated, & the liberty of burying within the walls was alike granted to all.

Q. *Which is the surest way to make a man's name immortal, either by strong stone building and calling them after their own names; or like* Homer, Virgil, *or* Ovid, *by leaving behind them some witty Poem, or Invention in Paper?*

A. To this the Poet will give you a ready answer.

Marmora Maonii vincunt monumenta libelli;
Vivitur ingenio, cætera mortis erunt.

The Muses Works, Stone Monuments out-last
'Tis wit keeps Life, all else death will down cast.

Q. *What death, according to History, do you find that* Aristotle, *that great Philosopher, and Searcher out of the Secrets of Nature, died of?*

A. History tells us that he drowned himself in the River *Euripus*, which being a small River betwixt *Eubœa* and *Achaia*, and ebbing and flowing seven times in a day, contrary

the nature of other Rivers, when he could not find out the reason thereof, it is said that he threw himself therein, with these words: *Quia ego non capio te, tu capias me.* If I cannot contain thee, thou shalt contain me.

Q. *Who was the first man that publickly in writing set forth a tractate of the* Antipodes?

A. Many are of opinion that the *Antipodes* was known to the Ancients, although they were by them never discovered; and therefore it is said, *That in former times it was known that there were Antipodes, although the Antipodes were not known:* but the first that declared it in writing, was *Vergilius* Bishop of *Salizburg* in *Germany*, which *Boniface* Bishop of *Mentz* in that Country happening to see, and supposing that under that strange name some damnable doctrine was contained, made complaint first to the Duke of *Bohemia*, and next to Pope *Zachary*, Anno 745. By whom the poor Bishop (unfortunate only in being learned in such a time of Ignorance) was condemned of Heresie for that which now every ordinary Seaman can demonstrate for truth.

Q. *Who first broacht the opinion of the mutability of the Earth, that it turns round about the Center of the Sun?*

A. The first that publickly declared himself of this opinion was *Copernicus*, a Doctrine so strange in those times, that an able Poet thus writ to him:

Thou

Thou thinks the Earth moves round, that's a strange tale,
When thou didst write this, thou wert under sail.

And yet now this opinion is taken up by our ableſt Aſtrologers, as Mr. *Vincent Wing*, Mr. *Sanders*, Mr. *Leyburn*, and others.

Q. *Why is vertue more talked of than practiſed?*

A. Becauſe every one deſires the name of Virtuous, although he do not deſerve it, according to the Poet:

Virtue we praiſe, but practiſe not her good,
(Athenian like) we act not what we know;
So many men do talk of Robin Hood,
Who never yet ſhot arrow from his Bow.

The old Roman built a Temple to *Honor*, which whoſoever would come to, muſt firſt paſs through the Temple of *Virtue*, intimating thereby that Honor was the reward of Virtue, and that without virtuous actions none could come to Honors preferments.

Q. *What people lie in moſt ſtate?*

A. Beggars, who have the Heavens for their Canopy.

Q. *What is the right part of a Judge?*

A. To hear both ſides indifferently, and not to be prepoſſeſſed in any caſe, for thereby though he do Juſtice, yet himſelf errs, according to the Poet;

He that doth Judge, and will but one ſide hear,
Though he Judge right, he's no good Juſticer.

Q. *What is that that bears all forms all, nouriſheth all, increaſeth all, creates all, buries all & receives all into her again?*

A.

A. The Earth.

Q. *Why can no man be said to be truly happy, or miserable in this life?*

A. Because as the Poet said,

Unmedled Joys here to no man befall,
Who least hath some, who most hath never all.

Q. *Who first found out the use of weights and measures?*

A. One *Phidon* an *Argine*, in the time of *Abanes* the *Mede*, An. M. 3146.

Q. *What makes it that few people are contented with their condition?*

A. Because the desire of riches encreases in the getting of them, few people being contented with that state which God hath allotted to them.

The poor have little, Beggars none,
The rich too much, enough not one.

Q. *Why was* Diogenes *accounted an Epicure?*

A. Because out of love to Wine, when it was all drunk out, he would live in the Cask.

Q. *Why do Beggars go with hungry bellies?*

A. Because it is Money rules the Roast.

Q. *What is that is spoken of in the Hebrew, Greek, and Latine Tongues?*

A. That the Hebrew is most sacred, the Greek most rich, and the Latine most copious.

Q. *How came the word* Harlot *first in use among the* English?

A. From *Arlet*, King *William* the Conquerors Mother, whose Father *Robert* Duke of *Normandy*, passing through *Falaise* a town

in *France*, and seeing this *Arlet* being a Skinners daughter, nimbly to trip it in a dance. He thought she would not be sluggish in a bed and therefore sent for her to accompany him that night; to which she readily condescended, and the Duke that night begat on her *William* the Bastard, King of *England*; in spight to whom and disgrace to his Mother the *English* called all whores *Harlots*, a word yet in use with us unto this day.

Q. *Who first brought up that use of pledging one another, being drunk unto?*

A. This Custom took its original on such time as the Danes Lorded it in this Land, who used when the *English* drank, to stabb them, or cut their throats: to avoid which villany, the party then drinking would request some of the next sitters by, to be his surety or pledg, whilst he paid Nature his due. And hence have we our custom of pledging one another, which begun at first upon necessity, is now grown to be a Complement, & common to all.

Q. *What two Letters are those, that at our entrance into the world we all cry out upon?*

A A and E, as the Poet explains in this verse. *Clamant* A, *vel* E. *quotquot nascuntur ab Eva*,

All cry out of E and *A*,
That are born of *Eva*,

Q. *What is delivered in Histories concerning the three Kings of* Collen, *or the wise men that came out of the East to worship our Saviour?*

A. It is said that those wise men were three Kings,

Kings, and that they came out of *Arabia*; first in respect that *Arabia* is East from *Jerusalem*, and secondly because it is said in the 72 Psalm, *The Kings of* Arabia *shall bring gifts*. Their bodies are said to have been translated from *Palestine* by *Helena* the Mother of *Constantine*, to *Constantinople*, from thence by *Eustasius* Bishop of *Millain*, unto *Millain*, and finally brought to *Collen* in *Germany* by *Rainoldus* Bishop thereof, *Anno* 1164. where they lie interred; the first of them being called *Melchior*, an old man with a long beard, who offered Gold as unto a King. The second called *Gaspar*, a beardless young man, who offered Frankincense as unto God. The third called *Balthasar*, a Black Moor with a spreading Beard, who offered Myrrh, as unto a man ready for his sepulchre.

Three Kings to th' King of Kings, three Gifts, did bring,
Gold, Incense, Myrrh, as Man, as God, as King.
Three Holy Gifts be likewise given by thee
To Christ, even such as acceptable be:
For Myrrh, tears: for Frankincense, impart
Submissive prayers: for pure Gold, a pure heart.

Q. *Wherefore did* Pilate *wash his hands after he had condemned our Saviour?*

A. Vainly thinking by that Ceremony to wash the blood off from his guilty Conscience.

O faciles animi, qui tantum crimen, caedes,
Fluminea tolli posse putatis aqua.

Too facile souls, which think such heinous matters,

Can be aboliſh'd by the River waters.

We before ſpoke of the Popes Chriſtening of Bells, now we will ſhew you in what manner it is done.

The Bell that is to be baptized, is ſo hanged that it may be waſhed within and without. Then in comes the Biſhop in his Epiſcopal Robes, attended by one of his Deacons, and ſitting by the Bell in his Chair, ſaith with a loud voice, the 50, 53, 56, 66, 69, 85, and 12 Pſalms, or ſome of them: then doth he exerciſe ſeverally, ſalt and water, and having conjured theſe ingredients into an Holy water, he waſheth with it the Bell, both on the inſide and the outſide, wiping it dry with a Linnen Cloth, he then readeth the 145, 146, 147, 148, 149, and 150 Pſalms, then he draweth a Croſs on it with his right thumb dipped in hallowed Oyl, (*Chriſme* they call it) and then prayeth over it. His prayer finiſhed he wipeth out that Croſs, and having ſaid over the 48 Pſalm, he deaweth on it with the ſame Oyl, ſeven other Croſſes, ſaying, *Sanctificetur & conſecretur, Domine, Campana iſta, in nomine*, &c. After another prayer the Biſhop taketh the Cenſor, and putting into it Myrrh and Frankincenſe, ſetting it on fire, and putteth it under the Bell, that it may receive all the fume of it. This being done, the 76 Pſalm read, and ſome other prayers repeated, the Bell hath received his whole and entire baptiſm, and is from thenceforth very fit and able to ring out, *Ding, Dong, Dong,*

Q. *Who were those that pray for all,*
Defend all,
Feed all,
Devour all?

A. In the representation of an ancient picture, it was thus resolved: The Pope with his Clergy says, *I pray for you all*: The Emperor with his Electors, *I defend you all*: The Clown with is sack of Corn, *I feed you all*; at last comes Death and says, *I devour you all*; For

——*Mors ultima linea rerum*

Death is a Pursivant with Eagles wings (Kings
That strikes at poor mens doors, and gates of

Further Verses upon Death.

Death is a Fisher-man, the world we see
His Fish-pond is, and we the Fishes be.
He sometimes Angler-like doth with us play,
And slily takes us one by one away:
Diseases are the murthering hooks, which he
Doth catch us with; the bait, Mortality,
Which we poor silly Fish devour, till strook,
At last too late we feel the bitter Hook.
At other times he brings his Net, and then
At once sweeps up whole Cities full of men,
Drawing up thousands at a Draught, and saves
Only some few, to make the other Graves;
His Net some raging Pistilence: Now he
Is not so kind as other Fishers be;
For if they take one of the smaller Fry,
They throw him in again, he shall not die;
But Death is sure to kill all he can get,
And all is fish with him that comes to Net.

Q.

Q. *Why do the affections of Parents run upwards to their Children, and not their Children run downward to them?*

A. Experience tells us, that Parents are more tender and loving to their Children by far than Children are dutiful and obsequious to their Parents. Even as the Sap in the Root of a Tree ascends into the Branches thereof, but returns not from the branches to the Root again, but runs forth from thence into seed; so parents love their Children, who return not that love to them again, but their affections run forwards to a further procreation. Hence comes it to pass, that one father with more willingness brings up ten children, than ten children in his want, will sustain one Father. And whereas you hear of one unnatural Parent, you shall hear of ten disobedient children.

Q. *Have the Heavens a particular influence upon the same Climate, though the Inhabitants be changed?*

A. Yes they have; for as these Cœlestial bodies considered in the general, do work upon all sublunary bodies in the general, by light, influence, and motion; so have they a particular operation on particulars. An operation there is wrought by them in a man, as born at such and such a minute, and again as born under such and such a Climate. The one derived from the setting of the Houses, and the Lord of the Horoscope at the time of his Nativity, the other from that Constellation which governeth as it were the Province of his birth, & is the *Genius*, or *Deus Tutelaris loci*. Q

Q. *In what Points doth the Greek and Muscovite Church differ from that of the Romish and the reformed?*

A. In these ten.

1. Denying the Holy Ghost to proceed from the Father and the Son.

2. Denying Purgatory, but praying for the dead.

3. Believing that holy men injoy not the presence of God before the Resurrection.

4. Communicating in both kinds, but using leavened bread, and mingling warm water with wine: which both together they distribute with a spoon.

5. Receiving children of seven years old to the Sacrament, because then they begin to sin.

6. Forbid extream Unction, Confirmation, and fourth Marriages.

7. Admitting none to Orders but such as are married, and prohibiting marriage to them that are actually in Orders.

8. Rejecting carved Images, but admiring the painted.

9. Observing four Lents in the year.

And tenthly, reputing it unlawful to fast on Saturdays.

The main points in which the Grecians and Muscovites differ, is in this manner of distributing the Sacrament, and the exacting of Marriage at the Ordination of Priests.

Q. *Wherein do the Christians differ from other Christians their Neighbours?*

A. In three circumstances.

1. In not Baptizing their Children till the eighth year.

2. In not entering into Churches till the sixtieth year, but hearing Divine Service without the Temple.

3. In dedicating their youth to theft and rapine; their old Age to the difficult work of Repentance.

Q. *Whereon do the* Jacobites *differ from the* Greeks *and* Roman *Church?*

A. In four several opinions.

1. They acknowledge but one Will, Nature, and operation in Christ.

2. They use circumcision in both Sexes.

3. The sign their children with the sign of the Cross, imprinted with a burning Iron.

4. They affirm Angels to consist of two substances, fire and light.

These *Jacobites* are so called from *Jacobus Syrus*, who lived Anno 530. the Patriarch of this Sect is always called *Ignatius*, he keepeth residence at *Garani* in *Mesopotamia*, and is said to have 160000 Families under his jurisdiction.

Q. *Of what Sect are those Christians called* Melchites?

A. They are of the same Tenets with the Græcians, excepting only that that they celebrate Divine Service as solemnly on the Saturday, as the Sunday. They take their denomination from *Malchi*, wch. in the *Syriack* signifieth a King; because in matters of Religion the people

people followed the Emperors Injunctions, and were of the Kings Religion, as the saying is.

Q. *What Sect of Christians are those called* Maranites?

A. They are a People found only in Mount *Libanus*: their Patriarch is always called *Peter*, he hath under his jurisdiction nine Bishops, and resideth commonly at *Tripolis*. They held heretofore divers opinions with the Græcians, but in the Papacy of *Clement* the eighth, they received the Roman Religion, which they do still adhere to.

Q. *What different tenets are those of the* Armenian *Christians from the rest of their Neighbours?*

A. Four.

1. In receiving Infants to the Lords Table immediately after Baptism.

2. In abstaining from unclean Beasts.

3. In fasting on Christmas-day.

4. In holding their Children over the fire, as a necessary circumstance in Baptism, because *John* the *Baptist* told the people which followed him, that Christ should Baptise them with the Spirit, and with fire.

This Sect is very numerous, and is governed by two Patriarches, whereof the one hath under his jurisdiction all *Turcomania*, a great Province in *Armenia* the greater, comprehending 150000 Families, besides very many Monasteries: and the other hath under him the two Provinces of *Armenia* the lesser, and *Cilicia*, comprehending 20000 Families or thereabouts.

Q

Q. *What are those Christians called* Georgians?

A. They are the inhabitants of *Georgia*, and consent in most Doctrinal points with the Grecians, only they acknowledge not the Patriarch of *Constantinople*, but have a Patriarch of their own, who is for the most part resident in his house on Mount *Sinai* in *Palestine*, and hath under his jurisdiction eighteen Bishops.

Q. *What were the different opinions of the Indian Christians, before such time they imbraced the Doctrine of the Church of* Rome?

A. 1. To administer the Sacrament with bread season'd with salt.

2. Instead of wine, to use the juice of Raisons, softned in water one night, and so dressed forth.

3. Not to Baptize their children till forty days old, unless in danger of death.

4. To permit no Image in their Churches, but of the Cross only.

5. To debar their Priests from second marriages.

And sixthly, to paint God with three heads on one body; denoting thereby the Trinity.

Q. *Wherein do the* Copties *or Christians of* Ægypt *differ from other Christians?*

A. In these four particulars.

1. They confer all sacred orders, under the Priesthood, upon infants immediately after Baptism, their Parents till they come to sixteen years of age, performed their Office for them.

2. They allow marriage in the second degree of Consanguinity, without any dispensation.

3.

3. They observe not the Lords day, nor any other Festivals, but only in the Cities.

4. They embrace and read in their Liturgies a Gospel, written (as they say) by *Nicodemus*.

Q. *What special Sects were amongst the Jews?*

A. These four, *Scribes*, *Pharises*, *Essenes*, and *Sadduces*.

Q. *What were the Scribes?*

A. Their Office was double; first to read and expound the Law in the Temple and Synagogues; and secondly to execute the office of a Judge, in ending and composing actions.

Q. *What are the Pharisees?*

A. The Pharisees owe their name to *Phares*, which signifieth both *interpretari & separare*, as being both interpeters of the Law, and Separatists from the rest of the Jewish Church, besides the *Pentateuch*, or five Books of *Moses*, they adhered also to traditions. They denyed the sacred Trinity, and held the fulfilling of the Law to consist in the outward Ceremonies. They relyed more on their own merits than Gods mercy, attributing most things to destiny, and refused commerce with Publicans and Sinners.

Q. *What were the Essenes?*

A. The Essenes had their name from *Ascha*, that is, *facere*, because they wrought with their hands. They lived together as it were in Colledges, and in it every one had their Chappel for their devotion. All their estates thy enjoyed in common, and received no man

man into their fellowship, unless he would give all that he had into their Treasury; and not then under a three years probationership.

Q. *What were the Sadduces?*

A. The Sadduces received their Name from *Sedech*, which signifieth Justice. They believed not the being of Angels or Spirits, the resurrection of the body, nor that there was a Holy Ghost: and received for Scripture only the *Pentateuch*, or five books of *Moses*.

Q. *Wherein doth the Fundamentals of the Mahumetan Religion consist?*

A. The whole is delivered in the book of their Religion called the *Alcoran*, & is but an Exposition and Gloss of these eight Commandments.

1. Every one ought to believe that God is a great God, and only God, and *Mahomet* is his Prophet.

2. Every man must marry to encrease the Sectaries of *Mahomet*.

3. Every one must give of his wealth to the poor.

4. Every one must make his prayers five times in a day.

5. Every one must keep a Lent one month in the Year.

6. Be obedient to thy parents.

7. Thou shalt not kill.

8. Do unto others, as thou wouldest be done unto thy self.

Many other Injunctions he laid upon them, as forbiding them Wine, and the eating of Swines

swines-flesh. Friday he ordained to be the Sabbath day, to distinguish his Followers from Jews and Christians, who solemnize the days following. To those who observed his Religion, and faithfully kept his Laws, he promised Paradise, spread here and there with Silk Carpets, adorned with verdent flowery Fields, watered with Christaline Rivers, and beautified with trees of Gold, and Arbors of pleasure, in whose cool shade they shall spend their time with amorous Virgins, whose mansion shall not be far distant. The men shall never exceed the age of thirty years, nor the women of fifteen; and both shall have their Virginities renewed as fast as lost.

Thus where as men no knowledge have within them,
This was the only way to take to win them.
A carnal heart minds only sordid pleasure,
And never looketh after Heavenly Treasure.

Many idle, ridiculous Opinions do they hold concerning the end of the world; that at the winding of a Horn, not all flesh only but the Angels themselves shall die; That the Earth with an Earthquake shall be kneaded together like a lump of Dough: that a second blast of the same Horn, shall after forty days restore all again: that *Cain* shall be the Captain or Ringleader of the damned, who shall have the countenances of Dogs & Swine. That they shall pass over the Bridge of Justice laden with their signs in Satchels; that the greater sinners shall fall into Hell, the lesser into Purgatory only.

That

That all those who professed and practised any Religion should go into Paradise; the Jews under the Banner of *Moses*, the Christians under the Banner of Christ. And that himself should be metamorphosed into a great Ram, and all those of his followers into little fleas, who should shroud themselves in his long fleece, when he would jump into Heaven, and so convey them all thither. With a thousand of the like fopperies.

Q. *Which Heretick in his time had the most followers?*

A. Arius, a priest of *Alexandria*, who hatched that devilish Doctrine against the perpetual Divinity of Christ; to beat down which Heresie, the first Council of *Nice* was called, wherein was made the *Nicene Creed*, and the Clause, *of one substance with the Father*, proved to be agreeable to the Word. *Constantine* being then Emperor, sent for *Arius* to subscribe to the Decrees of this Council, who went to *Constantinople* with his own heretical Tenets written in a paper, and put into his bosom; where reading before the Emperor the decrees of the Council, he writ a Recantation of his Heresie, laying his hand on his breast, and swearing, he meant as he had written: but though thereby he blinded the Emperor, God manifested his hypocrisie; for passing in great triumph through the streets of the City, a necessity of Nature enforcing him, he withdrew aside into a House of ease, where he voided out his Guts, & sent his soul as

Harbinger to the devil, to provide room for his body. However his Heresie died not with him, but overspread so far, that one of the Fathers complained, *The whole world is turned Arian.* And long time it was ere this Serpent of error was knocked on the head by the Hammer of Gods Word, though very powerful then in the mouths of many faithful Ministers.

Many other Heresies might be reckon'd up, which were frequent in the primitive times, as the *Nicholaitans*, *Donatists*, &c. but we descend to speak of some more modern.

Q. *Who was the first that broached that ridiculous Schism of the Adamites?*

A. One *Picardus* a Native of *Belgia*, or the *Low Countryes*, who coming into *Bohemia*, drew a great sort of men & women unto him, pretending to bring them to the same state of perfection that *Adam* was in before his fall: & having gotten a great many disciples, they betook themselves to an Island called *Paradise*, & went stark naked, having no respect unto marriage, yet would they not accompany any woman until the man coming to *Adam*, said unto him *Father* Adam, *I am enflamed towards this woman*: and *Adam* made answer, *Increase and multiply*. But long they had not lived in this lascivious course of Irreligion, but *Zisca* that renowned Bohemian Captain hearing of them, with a selected Band of Soldiers, entred their Fools Paradise, and put them all to the Sword, *An Dom.* 1416.

The

The same pretence to bring men to *Paradise*, though in a different way, was once practised by *Aladine* a seditious *Persian*, who inhabited a Valley in that Countrey, which he fortified with a strong Castle. Hither he brought all the lusty Youths, and beautiful Maidens of the adjoyning Provinces; The women were confined to their Chambers, the men to prison, where having endured much sorrow, they were severely cast into dead sleeps, and conveyed to the women, where they were entertained with all the pleasures youth and lust could desire, or a sensual mind effect. To the eyes were presented curious Pictures, and other costly Sights, the Ears were charmed with melodious Musick, the nose delighted with odoriferous Smells, the Taste satiated with costly Viands, and the Touch satisfied with whatsoever might be pleasing unto it, nothing was wanting which a sensual appetite could desire to enjoy. Having lived in this happiness a whole day, they were in a like sleep conveyed to their Irons. Then would *Aladine* come unto them and inform them how they had been in Paradise, in which place it was in his power to seat them eternally, and which he would do if they would hazard their lives in his Quarrels. They (poor souls) thinking all to be real, swore to perform whatsoever he requested: whereupon he destinated them to the massacre of such Princes as he had a mind to be

rid

rid out of the way; which for the hopes of his Paradise, they willingly put in execution, refusing no dangers to be there the sooner. One of these was he who so desperately wounded our King *Edward* the first, when he was in his Wars in the *Holy Land*.

Q. *Who was the most notorous Heretick of these latter times?*

A. One *David George*, born at *Delft* in *Holland*, who called himself King and Christ immortal. He fled with his wife and children Anno 1544 to *Basil*, where he divulged his doctrine; the chief heads whereof were.

1. That the Law and the Gospel were unprofitable for the attaining of Heaven, but his doctrine able to save such as received it.

2. That he was the true Christ and Messias.

3. That he had been till that present kept in a place unknown to the Saints.

And fourthly, that he was not ro restore the house of *Israel* by death or tribulation, but by the love and grace of the Spirit.

He died in the year 1546 and three years after his doctrine was by them of *Basil* condemned, his Goods confiscared, and his bones taken up and burned. He bound his disciples to three things.

1. To conceal his name.

2. Not to reveal of what condition he had been

And thirdly, Not to discover the Articles of this doctrine to any man in *Basil*.

Thus every age produces Heretick,
Who against Christ, and true Religion kicks.

Q.

Q. From whence had the Sect of the Anabaptists their first original?

A. From *Germany* about the year 1527. being very ripe in the Province of *Helvetia* where one of them in the presence of his Father and Mother, cut off his brothers head and said, (according to the humor of their Sect, who boast much of dreams, visions, and enthusiasms) that God had commanded him to do it. Since which time this Sect, like a pernitious infection, hath spread it self into many Counties, having been very baneful to *England*, in our late Uncivil Wars.

I might instance many examples more of our late Schismaticks; as of the Ranters, Fifth-Monarchy-men, *&c.* but we will now turn our pen to other matters.

Q. What women of all others are most fruitful?

A. Beggers wives, that of all others, one would think, should be most barren.

Q. What is mans ingress *and* egress *in this world?*

A. He is born head-long into this world, and carried to the grave with his feet foremost; of which one thus writes:

Nature which head-long into life did throng us,
With our feet forwards to our grave doth bring us;
What is less ours than this our borrowed breath?
We stumble into life, we go to death.

Q. What is that state comparable unto, wherein is most Nobles and Gentry, and the Husbandmen are made their meer drudges?

A.

An. Sir *Francis Bacon* in his history of *Henry* the seventh, likens them to the Coppice-woods, in which if you let them grow too thick in the stadles, they run to bushes or briars, and have little clean under wood. This may be evinced by the Country of *France*, which is very numerous of Nobles and Gentry, but the poor Peasants kept in a miserable servitude; by which means although their Cavalry or Horse be very good, yet their Infantry or Foot comes infinitely far short of those of ours in *England*, where the Commons enjoy such priviledges as the *French* Peasants neither have, nor can hope for.

Qu. *What said the Poet concerning those who first adventured to plough the Ocean waves with a Ship.*

An. *Illi robur & æs triplex.*

Circa pectus erat, qui fragilem cruci
Commissit pelago ratem,

Hard was his heart as brass, which first did venture
In a weak Ship on the rough Seas to enter.

Qu. *What King of* Scotland *was he, on whom the Prophecy concerning* Jacobs *stone was fulfilled that a King of that Nation should live to be crowned thereupon?*

An. King *James*, the first of that name of *England*, and the sixth of *Scotland*, who was Crowned at *Westminster*, whither the same was brought by our *Edward* the first at such time as he harrassed *Scotland* with Fire and Sword; on which stone was this written.

If Fates go right, where ere this stone is pight
The regal race of Scots shall rule that place.

This stone is said to be the same on which *Jacob* slept, when to avoid his brothers fury he fled to *Padan-aram*, to *Laban* his mother *Rebeckahs* brother. Of which stone one thus further writes.

The Stone reserv'd in England *many a day,*
On which Old Jacob *his grave head did lay,*
And saw descending Angels whilst he slept,
Which since that time in sundry Nations kept,
From age to age I could recite you how,
Could I my pen that liberty allow,
A King of Scotland *ages coming on,*
Should live for to be crown'd upon that Stone.

Qu. *What three things are those which are accounted very strange, or rather miraculous in the Country of* Scotland?

An. 1. The Lake of *Mirton*, part of whose waters do congeal in winter, part of them not.

2. The Lake of *Lenox* twenty four miles round, in which are thirty Islands, one of which is driven to and fro in every tempest.

3. The *Deaf-stone* twelve foot high, and thirty three cubits thick; of this rare quality that a Musket shot off on the one side, cannot be heard by a man standing on the other.

Qu. *In how many forms doth a Physitian appear to his Patient?*

An. In these three.

1. in the form of a skilful man, when he promiseth help.

2. In

2. In the ſhape of an Angel, when he performs it.

3. In the form of a Devil, when he asketh his reward.

And therefore it is the Phyſicians Rule.

Accipe dum dolet.

Take the ſecond Fee, while the Sick hard giveth it.

But if Diſeaſes thou haſt none,
Let the Phyſician then alone;
For he thereby may purge thy purſe,
And make thy body ten times worſe.

Qu. *What trade is ſet up at the leaſt charge?*

An. A Scriveners: for the wing of a Gooſe ſets up forty of them.

Qu. *Of what four parts ſhould a good Hiſtory conſiſt?*

An. Of Annals, Diaries, Commentaries, and Chronologies, borrowing from them all ſomewhat to beautifie her withal; eſpecially from Annals the year, and Diaries the day in which any remarkable buſineſs happened; from the Commentaries is derived matter, and from Chronologies conſent of Times and Coetanity of Princes.

Qu. *What is it that makes Phyſicians well?*

An. Other mens ſickneſs according to the Poet.

Phyſicians are moſt miſerable men,
That cannot be deny'd:
For they'r ne'r truly well, but when
Moſt men are ill beſide.

Qu. *What were the names of the seven wi men of* Greece?

An. Bius, Solon, Chilon, Cleobules, Pit rus, and *Periander*, but now our age is grow so wise or self conceited, that as the Poe hath it.

The wise men were but seven, now we scarc know
So many fools, the world so wise doth grow.

And yet I think I may safely say with an other Poet.

In these two terms all people we comprize.
Some men are wise, but most are otherwise.

Q. *Into how many parts is the world divided*

An. Into four parts, and four Religions Asia, Africa, America, Europe.

Jewish, Mahometan, Pagan, Christian hop

Q. *Why did* Godfry *of* Bulloign, *when h took upon him the Title of the King of* Jerusalem *yet by no means would be perswaded to be cro ned King?*

An. Because he judged himself unwort to wear a Crown of Gold, where his Lo and Saviour was crowned with thorns.

With Golden Crown it is not fit t'adorn,
The servants head, where the Masters Cro was thorn.

Such was the humility of great men in fo mer times; thus we read of *Saladine*, E peror of the *Turks*, that at his death he c fed a black shirt to be fixed on a spear, a carried round about his Camp with this Pr clam

damation; *This black shirt was all that* Saladine *Conqueror of the East, (after all his Victories and successes) carried with him to his grave. Who then would credence give to humane glory. Since that the best of all is transitory.*

Q. *By what means (according as it is deliver'd by Authors) was* Constantine *the great first converted to the Christian Faith?*

An. Socrates Scholasticus writing thereon, saith, that when *Constantine* was appointed Emperor in *Britain*, *Maxentius*, was by the Pretorian souldiers chosen at *Rome*, and *Lycinus* nominated Successor by *Maximinius*. Against these *Constantine* marching and being in his mind somewhat pensive, he cast his eyes up to Heaven: where he saw in the sky a light-some Pillar in the form of a Cross, wherein where engraven these words. *In hoc vince* The night following our Saviour appeared to him in a Vision commanding him to bear the figure of that Cross in his Banners, and he should overcome his Enemies. *Constantine* obeyed the vision, and was accordingly victorious, after which he not only favoured the Christians, but became himself also one of that Holy profession.

This *Constantine*, as most Writers agree, was the Son of *Helena*, daughter to *Cælus* or *Coylus* a Brittish prince; and *Colchester* was the place where he beheld the light as the Poet *Necham* learnedly sung.

From Colchester *there arose a Star,*

The rays whereof gave glorious light,
Th oughout the world in Climates far,
Great Constantine Romes *Emperour bright.*

Helena his mother was she that built the Temple of the Sepulchre at *Jerusalem*, and found out the Holy Cross; much ado had the good Lady to find the place where Christ was buried, for the Jews and Heathens had raised great Hillocks thereon, and built there a Temple to *Venus*. This Temple being plucked down and the Earth digged away, she found three Crosses whereon our blessed Saviour and the two Thieves had suffered; to know which of these was the right Cross, they were all carried to a woman, who had long been visited with sickness, and now lay at the point of death. The Crosses of the two thieves did the weak woman no good; but as soon as they layed on her the Cross on which our Lord dyed, she leaped up, and was restored to her former health; of this Cross there are in several places shown so many peices that (as one saith) were they all put together they would break the back of *Simon of Cyrene* to carry them: but these are *pious frauds*, and so much the more tolerable, in that they bring great gain to the Popes treasury.

Of the Temple thus built, was afterwards instituted an Order of Knights Templers, by *Hugh* of *Payennes*, Anno 1113. and confirmed by Pope *Eugenius*; their Ensign was a red Cross,

Croſs, in token that they ſhould ſhed their blood to defend Chriſts Temple. They were Croſs-legged, and wore on their backs the figure of the Croſs, for which they were by the common people called croſs-back or crouk back, and by corruption, crook-back. *Edmund* Earl of *Lancaſter*, ſecond Son to our *Henry* the third, being of this Order, was vulgarly called *Edmund Crook-back*, which made *Henry* the fourth conceited, that this *Edmund* (from whom he was deſcended) was indeed the eldeſt Son of King *Henry*, but that for his crookedneſs and deformity, his younger Brother was preferred to the Crown before him. Theſe Knights in proceſs of time grew very rich, having in all provinces of *Europe* their ſubordinate Governors, in which they did poſſeſs no leſs than 16000 Lordſhips. The Houſe of our Law Students in *London*, called the *Temple*, was the cheif Houſe of the Knights of this order in *England*, where at this day ſome of their Images are to be ſeen with their leggs acroſs, as they were here buried; amongſt whom was *William Marſhal* the Elder, a moſt powerful man in his time, *William* and *Gilbert* his ſons, Marſhals of *England* and Earls of *Pembrooke*; upon *William* the Elder his Tomb, ſome years ſince, was read in the upper part *Comes Penbrochia*, and on his ſide this Verſe.

Miles eram Martis, Mars *multos viceret armis*

This Order, which at firſt was very poor

insomuch that their common seal, was two riding upon one Horse; in little time with insatiable greedines, they hoarded up great wealth by withdrawing Tithes from the Church, appropriating spiritual things to themselves, and other bad means; which riches of theirs turned to their ruine; for *Philip* the fair, King of *France*, having a plot to invest one of his Sons with the Title of King of *Jerusalem*, procured of the Pope the revenue of this Order, which he thought to do the better, because *Clement* the fifth then Pope, for the love he bare to *France*, had transferred his seat from *Rome* to *Avignon*. But though he affected the one, he was deceived in the other; for this Order being dissolved, & many of them cruelly, & (as it is unjustly thought) to put to death, the Lands thereto belonging were by a general Council given to the Knights Hospitallers of St. *John*: which said Knights of that Order in *England* (whose principal mansion was in *Smithfield*,) sold the aforesaid House of the Templers, to the Students of Laws, for the yearly rent of ten pound, about the middle of the reign of *Edward* the third, in whose hand it is continued unto this day.

Qu. *What four Countries in* England *are those which are famoused for four principal qualities?*

An. Staffordshire, *Darbyshire*, *Cheshire*, and *Lancashire*.

Staf-

Staffordshire *for Beer and Bread,*
Darbyshire *for Wool and Lead,*
Cheshire *the Cheif of Men,*
And Lancashire *for fair Women.*

Qu. *What place in* England *is accounted most safe in the time of War according as we find it proverbially said.*

An. When as wars are aloft,
Safe is he that's at Christ's Croft,
And where should this Christ's Croft be,
But betwixt Rible *and* Mersie?

Qu. *What may be said of these four Latine words.*

Quid Puer, Quid Senex.

An. Take away the first letter from *Puer,* and their remains *Ver,* which signifieth the Spring.

Take two first letters from *Senex,* for an old man, and their remaineth *Nex,* which signifieth death: and thus are both their natures expressed in both their Names.

Ver. *Nex.*

Ver *is the Spring, most fragrant fresh and gay;*
Nex *is the Night, that doth conclude lifes day.*

Qu. *What may we think of such as are Jesters to Noblemen or Princes, or such as are Jack-puddings on Mountebanks stages?*

An. That a fool cannot perform the place, and none but Fools will undertake it.

Qu. *What Book do not married men love to learn in?*

An. The Horn-book.

Qu. *What be the three properties belonging to a Whore?*

An. Nimble of her hand, quick of her tongue, and light of her tayl.

Qu. *Whether are Whores or Thieves most prejudicial to a Common-wealth?*

An. Whores by far; for Thieves do only steal and purloyn from men, and the harm they do is to embellish mens goods and bring them to poverty, this is the only end of mens theiving, and the prejudice that grows from robbing and filching: but if a man fall into the company of a Whore, she flatters him; she inveagles him, she bewitcheth him, that he spareth neither goods nor lands to content her, that is only in love with his coyn. If he be married, he forsakes his Wife, leaves his Children, despiseth his friends, only to satisfie his lust with the love of a base whore, who when he hath spent all upon her, and he brought to beggery, beateth him out like the prodigal son, and for a small reward brings him, if to the fareſt end, to beg; if to the second, to the Gallows; or at the last and worst, to the Pox, or as prejudicial diseases.

Q. *What is the art and cunning of a whore?*

An. Their eyes are stauls, and their hands Lime twigs; *Cyrces* had never more charms *Calipso* more inchantments, nor the *Syrens* more subtil tunes, than they have crafty slights to inveagle young Cullies to their deceitfull embraces.

Qu. Wh

Qu. *Who were the most famous whores in former Ages?*

An. Lais, Thais, Rhodophe, the Lady *Rosamond, Jane Shore,* &c. nor must we think our present age to be altogether free.

For thus the Poet on his word engages,
Whores are in this, as well as former ages.

Qu. *What is the Character of an honest man?*

An. That his Tongue is the Interpreter of his heart, though now considering the hypocrisie and falshood of most men, we may say with the Poet.

The tongue was once a servant to the heart,
And what it gave she freely did impart:
But now Hypocrisie is grown so strong,
She makes the heart a servant to the tongue.

Qu. *What is that which of running becomes staid, of soft becomes hard, of weak becomes strong, and of that which is infinite becomes but one?*

An. Ice.

Qu. *Who were the first that brought Tobacco into England?*

An. It was first brought hither by the Mariners of Sir *Francis Drake* Anno 1585. but brought into more request and custom by Sir *Walter Rawleigh*, who is reported to have taken two pipes thereof as he went to execution. This Drug, as it hath found many friends, so hath it met with divers enemies, who report it not only consumptive to the purse, but that it impaireth the inward parts, corrupteth the natural sweetness of the breath, stupifieth

pisieth the brain, and is so prejudicial to the general esteem of our Country-men, that one saith of them, *Anglorum corpora quibus planta tantopere indulgens, in Barbarorum naturam degenerasse videntur.* The two chief vertues ascribed to it, are, that it is good against *Lues Venerea*, that lothsome disease the Pox; and that it voideth Rheum: for the first, like enough it is, that so unclean a disease may be fitted with so unwholesom a medicine: for the second good quality attributed unto it, I think it rather to consist in opinion than truth, the Rheum which it voideth, being only that which it self ingendereth. We may as well conclude that Bottle Ale breaketh wind, for that effect we find to follow the drinking of it, though indeed it is only the same wind which it self conveyeth into the stomack. I confess in some respects being moderately taken, it may be serviceable for Physick; but Tobacco is by few taken now as medicinal, it is grown a good fellow, and fallen from a Physician to Complement.

He's no good fellow that's without the POX,
Burnt Pipes, Tobacco, and his Tinder-box.

Hear his farewel to it who once much doted on this heathenish weed.

Farewel, thou Indian smack, Barbarian Vapour,
Thou enemy to life, foe to waste paper,
Thou dost diseases in the body breed,
And like a Vulture on the purse dost feed:
Changing sweet breath into a stinking loathing,

And

And with three pipes turn two pence into nothing
Grim Pluto *first invented it I think,*
To poyson all the world with hellish stink;
And though by many it hath been defended,
It makes men rotten ere their life's half ended,
Base Heathenish weed, how common is it grown,
That but few years past was scarcely known!
When for to see one take it was a riddle,
As strange as a Baboon to tune a Fiddle:
Were it confin'd only to Gentlemen,
It credit were to take Tobacco then;
But Bedlams, Tinkers, Coblers, Water-bearers,
Your common Drunkards, and most common Swearers,
Are them that use it most, which makes me muse,
That men of quality the same should use.
Things common, commonly are most neglected
Saving Tobacco, that is still respected.
If mans flesh be like Hogs, as it is said,
It sure by smoaking thus is Bacon made.
Then farewel smoke, good for such things as these
'Gainst Lice, Sore head, Scabs, Mange, or French Disease.

Qu. *What Country in all the whole world is most commended for the equal and just manner of the rule thereof?*

An. England; wherein there is referred to the King, absolute Majesty; to the Nobles, convenient Authority; to the people, an incorrupted Liberty: all in a just and equal proportion, a rare mixture of government, a perfect and happy Composition? wherein the

King

King hath his full prerogative, the Nobles all due respects, and the people among other blessings perfect in this, that they are Masters of their own purposes, and have a strong hand in the making of their own Laws.

Qu. *Who was the first that planted the Christian Religion in* England?

An. Joseph of *Arimathea*, whose body is affirmed to be buried at *Glassenbury* in *Somersetshire*, in which place grew a Tree that on the 24 of *December* would be bare and naked as other trees, but on the next day being *Christmas* day, it would be full of blossoms and flourishing as other trees in Summer. This Hawthorn (for such it was) by ignorant zeal in the late times of Rebellion, was hewn down: I have heard also of an Oak in *Staffordshire*, that every year on the same day would bring forth green leaves fresh and flourishing, though the day before it were sear and dry; an evident argument of the truth of Christs appearing in the flesh: though of late, some more nice than wise, reject all such things, accounting them no other than meer superstitions, the rags and reliques of the Smock of the Whore of *Babylon*.

Qu. *Who first erected* Charing-Cross?

An. Edward the first, in honour of his wife Queen *Elenor*, whom he loved so dearly, that dying in his company in the North Country, intending to bury her in *Westminster*-Abbey, in every place where her Corps rested, he erected

rected a most magnificent Cross, the last of which was this at the end of the *Strand*, commonly called *Charing Cross*; which having stood the space of 350 and odd years, it was by avaritious blinded zeal commanded to be pulled down.

Thus Charing-Cross, *which lasted many lives, Was turn'd to Salt-sellers, and Hafts of Knives.*

It being built of fine Marble, there were many useful things made of the same; else had not the profit thereof been more than the superstition, it might (for ought I know) have stood there still.

Qu. *What was* Diogenes's *opinion concerning Marriage?*

An. That for young men it was to soon, for old men too late. So that by his rule, men should not marry at all.

Qu. *What was the Epitaph, or Writing upon* Diogenes *grave?*

An. Epitaphium Diogenis Cynici, in cujus Sepulchro, pro Titulo Canis signum est.

Dic Canis hic cujus tumulus? Canis. At Canis hic quis? Diogenes obiit? Non obiit sed abiit.

Englished.

Diogenes Epitaph written on his Tomb, with a Dog standing over it.

Tell me Dog, whose Tomb is this?
A Dogs: what Dog? Diogenes.
Diogenes: *why died he?*
Because no honesty he could see.

Qu. *How many Letters are there in the holy Tongue?* *An.* As

An. As many as there are Books in the Old Testament: of which one thus further observes, that as two and twenty Letters forms our Voice, so two and twenty Books contains our faith.

Qu. *What is the difference betwixt Art, Fortune and Ignorance?*

An. I shall tell you in the words of the Poet.

When Fortune fell asleep, and Hate did bind her
Art Fortune lost, and Ignorance did find her,
Sith when dull Ignorance with Fortune's store
Hath been enrich'd, and Art hath still been poor.

Qu. *In what place was it, wherein there was together a whole world of men and Languages?*

An. In Noah's Ark.

Q. *What said* Budeus *concerning* Plutarchs *books?*

An. That if all the learning in the world were lost, it might be found again in his works.

Qu. *What do you find to be abominable Superstition in the Papists?*

An. The carrying about of their breaden God or the *Host*, as they call it, being of the *Sacrament reserved*; which is carried by a couple of priests under a Canopy, ushered with Torches, and attended by a company of people which have no other employment. Before it goeth a bell continually tinkling, at the sound whereof all such as are in their houses, being warned that then their God goeth by them, make some shew of Reverence; those which meet it in the street, with bended knees and elevated hands doing it honour.

nour. The Protestants, of this Bell make a use more religious, and use it as a warning or watch peal, to avoid that street through which they hear it coming. This invention of the Bell hath somewhat in it of Turkism, it being the custom in all those Countries where the Mahumetan Religion is professed that at their Canonical hours, when they, hear the Cryers bawling in the steeples, to fall prostrate on the ground wheresoever they are, and kiss it thrice, so doing their devotion to *Mahomet*. The carrying it about the streets hath no question, in it a touch of the Jew, this ceremony being borrowed from that of carrying about the Ark on the shoulders of the *Levites*. The other main part of it, which is the *Adoration*, is derived from the *Heathens*, there never being a people but they which afforded divine honors to things inanimate. But the people indeed I cannot blame for this Idolatrous devotion; their Consciences being perswaded, that which they see pass by them is the very body of their Saviour. Certainly could the like belief possess the understanding of Protestants, they would meet it with as great devotion. The Preists and Doctors of the people therefore are to be condemned only, who impose and enforce this sin upon their Hearers, and doubtless there is a reward which attendeth them for it. Pope *Innocent* about the year 1215 in a Council at *Rome*, was the first ordained it,

Ordering that there should be a Pix made to cover the Bread, and a Bell bought to ring before it. The Adoration of it was enjoyned by Pope *Honorius*, An. 1226. both afterward encreased by the new Solemn Fast of *Corpus Christi* day; by Pope *Urban* the fourth, An. 1264. and confirmed for ever with multitudes of Pardons, in the Council of *Vienna* by *Clement* the fifth, An. 1310.

Q. *What other Popes were they which brought up as ridiculous Customs, still used amongst them?*

An. Sergius the second, was the first that changed his name, for thinking his own name *Bocca de Porco*, or *Swines mouth*, not consonant to his dignity, he caused himself to be called *Sergius*, which president his Successors have followed, varying their names contrary to their natures: So if one be a Coward he is called *Leo*; if a Tyrant, *Clemens*, if an Atheist, *Pius*, or *Innocens*; if a Rustick *Urbanus*; and so of the rest.

Sextus the fourth brought in Beads and our Ladies Psalter.

Sergius the third, instituted the bearing about of Candles, for the purification of the blessed Virgin *Mary*.

Celestine the second was the Inventer of that mad kind of cursing by Bell, Book and Candle.

Sergius the fourth, was the first that on Christmas night, with divers Ceremonies, consecrated Swords, Roses, or the like, which afterward are sent as a Token of love and

honour to such princes as they love best. *Leo* the tenth sent a consecrated Rose to *Frederick* Duke of *Saxony*, desiring him to banish *Luther*. The like did *Clement* the seventh to our *Henry* the eight, for writing against *Luther*. *Paul* the third sent an hallowed Sword to *Julius* the fifth of *Scotland*, when he began the War with our *Henry* the eight: The like did *James* the second to our *Henry* the seventh in his Wars against his Rebels.

Boniface the eight instituted the Roman *Jubile*, and decreed that it should be solemnized every hundred years; but by *Clement* the sixth it was brought to fifty.

Clement the fifth first brought in pardons, and Indulgences, and such like trumpery.

Qu. *What is the Popes cheif stile, wherein the number of the beasts is reckoned, as in the thirteenth of the* Revelation, *and the last verse is manifested in these words:* Here is wisdom; let him that hath understanding count the number of the beast; for it is the number of man, and his number is 666?

An. VIcarIVs generaLIs DeI In terris.

Englished.

Gods General upon Earth.

Thus reckoned,

DCLVVIIIIII,

Qu. *What is the Anagram of* Roma *the Latine word for* Rome.

An. Amor, or *Love*, which one cast into this distich.

Hate

Hate and debate Rome *through the world hath ſpread,*
Yet Roma Amor *is, if backward read:*
Then is't not ſtrange, Rome *hate ſhould foſter?no,*
For out of backward love all hate doth grow.

Qu. *What number was moſt fatal to* Rome?

A. The 6 number according to this Verſe.

Sextus Tarquinus, Sextus Nero, Sextus & (Scilicet Papa Alexander 6.) (iſte
Semper ſub ſextis perdita fuit.

What to her names or numbers to her won,
In the ſixth ſtill ſhe loſt, was *Rome* undone.

Qu. *Why is* Rome *taken to be* Babylon *mentioned in the* Revelations?

An. Becauſe it is ſaid there, that the whore thereof ſitteth on a beaſt with ſeven heads, which cannot ſo properly be underſtood of any place as this, being built upon ſeven hills, namely; 1 *Palatinus*, 2 *Capitolinus*, 3 *Viminalis*, 4 *Aventinus*, 5 *Eſquilinus*, 6 *Catius*, 7 *Qurilinus*; governed by ſeven Kings, *viz.* 1 *Romulus*, 2 *Numa*, 3 *Annus Martius*, 4 *Tullus Hoſtilius*, 5 *Tarquin Priſcus*, 6 *Servius Tullus*, 7 *Tarquin ſuperbus*; And acknowledging ſeveral ſorts of Rulers, 1 Kings, 2 Conſuls 3. Decemviri, 4 Tribunes, 5 Dictators, 6 Emperors, and 7 Popes.

Qu. *How many times hath* Rome *been taken by foreign Nations?*

An. Ten.

1. By the *Gauls*, under the conduct of *Brennus*, the brother of *Belinus* King of *Britain*

2. By

2. By *Alarick* King of the *Gothes*, who conquered *Rome*, *Campania* and *Naples*.

2. By *Genserick* King of the *Vandals*, a people which inhabit the Country now called *Swethland*.

4. By *Totila* King of the *Gothes*.

5. By *Odoarer* King of the *Heruli*, who drove *Augustus* out of *Italy*, and twice in thirteen years laid the Country desolate.

6. By *Theodoricus*, King of the *Gothes*, called by *Zeno* the Emperor to expel *Odoarer*.

7. By *Gundebal* King of the *Burgundians*, who having ransacked all *Italy*, returned home leaving the *Gothes* in possession of the same, who after they had continued there seventy two years, were at last subdued by *Belisarius* and *Narses*, two of the bravest Captains that served the Roman Emperors. This *Belisarius* was a true Example of the mutability of Fortune, who having served his Country in great Command for many years, was at last brought to that necessity, as to stand by the high-way side and beg, *Date obulum Belisario*, Give a half penny to *Belisarius*.

8. The eighth time was by the *Moors* and *Sarazens*, followers of *Mahomet* his Law, *Gregory* the fourth being Pope.

9. By *Henry* the fourth Emperor of *Germany*, *Gregory* the seventh being Pope.

12. By *Charles* Duke of *Burbon*, An. 1528. in which *Rome* suffered more than by the siege and sacking of the most barbarous Nations, *Clement* the seventh being then Pope. Qu.

Qu. *How many Natural Languages, or Mother tongues, which have no affinity with other, are spoken in* Europe?

An. Fourteen.

1. Irish, spoken in *Ireland*, and the west of *Scotland*.

2. British, in *Wales*.

3. Cantabrian, or *Biscany*, nigh unto the Cantabrian Ocean, & about the Pyrenian hills.

4. Arabique, in the Mountains of *Granada*.

5. Finnique, in *Finland* and *Lapland*.

6. Dutch (though with different dialect) in *Germany*, *Holland*, *Denmark*, *Swethland*, and

7. Canchian, which the East Friezelanders (or Canchi) speak amongst themselves; for to strangers they speak Dutch.

8. Slavonish, of great extent and use, especially in the Turkish Countreys.

9. Illirean, on the East side of *Istria*, and the Isle of *Veggin*.

10. Greek.

11. Hungarian.

12. Epirotique, in the mountanous parts of the Kingdom of *Hungary*.

13. Jaxygian on the North-side of *Hungary* between *Danubius* and *Tibiscus*.

14. Tartarian, in the Taurica, Chersonesus, and European seats of that people.

Besides these fourteen languages, there is another us'd generally in most Countrys of *Europe*, called the *Canting* tongue or Language, and spoken by a company of stout Rogues, Vagabonds,

Vagabonds, and Gypſies, which are divided into theſe eighteen ſorts of the male kind.

1 *An Upright-man.*
2 *A Ruffler.*
3 *An Angler.*
4 *A Rogue.*
5 *A wilde Rogue.*
6 *A Prigger or Prancer.*
7 *A Palliard.*
8 *A Frater.*
9 *A Quire Bird.*
10 *An Abraham man.*
11 *A Whip-Jack.*
12 *A Counterfeit Crank.*
13 *A Dummerar.*
14 *A Jack-man.*
15 *A Patrico.*
16 *An Iriſh Toyl.*
17 *A Swigman.*
18 *A Chynchin Co.*

Of all which I ſhall give you a ſhort deſcription; and firſt, the *Upright-man* is the chief or Prince of the reſt, who commonly walks with a ſhort truncheon in his hand, which he calls his *Filchman*, he claims a ſhare of whatſoever is gotten by any others, and can command any of their *Morts* or *Doxes* to leave another man, and to lie with them.

2. *Rufflers*, are ſuch as go under the pretence of maimed Souldiers, robbing country people that come late from Markets, exacting alſo tribute of the other inferior ſorts of Rogues.

3. *An-*

3. *Anglers*, are such as with a Rod having an Iron hook at the end of it, angle at men windows about midnight, where all is fish to them that comes to net; in the day time they beg from house to house, to spy best where to plant their designs, which at night they put in execution.

4. *Rogues*, whose very name denotes their natures, they have fingers as nimble as the *Upright-men*, have their Wenches and meeting places, where whatsoever they get, they spend; and whatsoever they spend, is to satisfie their lust. Their company is dangerous, their lives detestable, and their ends miserable.

5. *Wild Rogues*, are such as are begotten of *Rogues*, and marked for villains in their swadling Clouts, which all their lives after they put in practice.

6. *Priggers* or *Prancers*, are Horse stealers; for to *Prig* in the Canting langnage signifies to steal; and *Prancer* signifies a Horse. These have their female spies, that survey Meadows and closes, whereby the better to take their prey.

7. *Palliards*, who are also called *Clapperdudgeons*, are such as with their *Morts* beg from door to door; who to draw the greater pity towards them, with *Spere-mort* or *Arsenick* will draw blisters on their Legs, which at their pleasure they can take off again.

8. *Fraters*, are such as with a counterfeit Patent beg for some Hospital or Spittle-house

they are dangerous persons for any to meet alone, by reason of the frequent robberies which they commit.

9. *Quire Birds*, are those who have sung in such cages as *Newgate*, or some Country Goal, who having got loose, fall to their old trade of roguing and thieving again.

10. *Abraham-men*, are those we call Tom of Bedlams, terrible enemies to Poultry-ware shifting their Wenches ofter then most people shift their linnen.

11. *Whip-jacks*, are counterfeit mariners, who talk of nothing but fights at Sea, Piracies, Drownings and Shipwracks; they are very expert in robbing Booths at Faires, which they call *Heaving the Booth*, they have always about them a counterfeit License, which they call a *Gybe*, and the seals to it *Jarks*.

12. *Counterfeit Cranks*, are such as counterfeit the Falling sickness, to kindle in men the greater compassion, foaming at their mouths, which they do by conveying a peice of white Soap into one corner of their Jaws that causeth the froath to come boyling forth

13. *Dummerars*, are those that dissemble dumbness, making a strange noise in stead of speech, to move peoples charity towards them.

14. *Jack-men*, are such as can write and read, whose office it is to make them counterfeit Licences and passes, for which he is well rewarded of them.

15. *Patricos*, are their Priests, every hedge

is his Parish, and every wandering Rogue and Whore his Parishoners; the service he says is only the marrying of couples, the solemnities whereof is thus; The parties to be wedded find out a dead horse, or any other beast, and standing one on the one side and the other on the other; the *Patrico* bids them live together till death them part, and so shaking hands, the Wedding is then ended.

16. *Irish-Toyls*, are such as carry pins, points, Laces and such like wares about, who under the pretence of selling such commodities, commit many villanies as it were by warrant.

17. *Swig-men*, are such as we call *Pedlars* who carry a pack at their back, and are little different from the *Irish Toyls*.

18. *Kynchin-Coes*, are little boys whose parents (having been beggars) are dead, or else such as have run away from their Masters, and instead of a trade to live by, follow this kind of life to be lasie by. The *Kynchins* the first thing they do is to learn how to *cant*, and the only thing they practice is to creep in at windows or Cellar doors.

Of the women-kind there are only the seven several sorts.

1 *Glymmerers.*
2 *Bawdy Baskets.*
3 *Autem Morts.*
4 *Walking Morts.*
5 *Doxies.*
6 *Dels.*

7 *K*

7 *Kynchin Morts.*

1. *Glymmerers*, are such as travel up and down with Licenses to beg, because their Houses have been consumed with fire; they shed great store of tears at the mention of their losses, and tell a lamentable story, how the fire destroyed their, Barns Stables, and out-houses to move the people to the greater charity. Those *Glymmerers* are defended by the *Upright-men*, who never walk along with them, but keep aloof.

2. *Bawdy-baskets*, are such as walk about with baskets on their arms, wherein are Pins, Needles, Laces, *&c.* under the pretence of selling which, they steal Linnen, Pewter, or what comes next to their hand.

3. *Autem Morts*, are such as are married, being alwaies attended with children, whom they employ to pilfer away what they can light on, which in their Language they call *Nilling of the Ken.*

4. *Walking Morts*, are such as pretend themselves to be Widows, travelling about from County to County, making Laces upon staves, Beggars-tape: or the like, they are subtil Queans, hard-hearted, light-finger'd cunning in dissembling, & dangerous to meet if any *Ruffler* or *Rogue* be in their company,

5. *Doxes*, are such as are neither Maids, Wives nor Widows; they will for good victuals, or a small peice of mony prostitute their bodies, are common pick-pockets, and oftentimes

tentimes secret murtherers of those infants which are begotten of their bodies.

6. *Dels*, are young Wenches, ripe for the act of Generation, but as yet not spoyled of their Maiden heads, which is commonly done by the *Upright-men*, and then are they free for any the brotherhood.

7. *Kynchin Morts*, are Girls of a year or two old, which the *Morts*, their Mothers carry at their backs in their *Slates*, (which in the Canting tongue are Sheets) if they have no Children of their own they will steal them from others, and by some means disfigure them, that by their parents they shall never be known.

Qu. *Wherein are beggars and Rich men alike?*

An. In the Grave; which made *Diogenes* to say, being searching in the Charnelhouse amongst the dead skuls; that he could find no difference betwixt the skull of King *Philip* and another mans.

All in the grave alike are made,
The Scepter, and the Sith and Spade.

Qu. *What would become of a great sort of men, if every one were served in their kind?*

A. A number of Tailors would be damn'd for keeping a hell under their Shop-board: many Broakers would make their Wills at *Tiburn*, if the searching for stollen Goods which they have received like a plague but once come amongst them. Two parts of the Land should be whipped at *Bridewel* for Leachery, and

3 parts be set in the stocks for drunkenness.

Qu. *Wherein hath the Beggar a priviledge over great persons?*

An. In that he cannot fall lower then he is; whereas the great man is subject to that of the Poet.

In ways to greatness think on this,
That slipp'ry all Ambition is.

Qu. *What was the dyet of former ages, in those days which were called the Golden Age of the world?*

An. They catch not their surfeits with eating of Capon, Partridge and Pheasant, their dyet was, Apples, Roots, Nuts, Dates, Figs, *&c.* and sometimes for rarities, Butter, Cheese and Eggs; and for drink instead of Sack, Claret, Muscadine, Ippocras, Mum, Beer or Ale, their beverage was the cool streams distilling from some uncorrupted Fountain; a description whereof we have in the eight Book of *Ovids Metamorphosis*, concerning the entertainment, which *Philemon* and *Bancis* gave to *Jupiter* and *Mercury*.

Ponitur hic bicolor sincerae bacca Minervae,
Intibaque, & radix, & lactis massa coacti,
Ovaque non agri leviter versata familla,
Prunaq; & in patulis redolentia mala cameſtris.
Hic nux, hic mixta est rugosis carica palmis;
Et de purpureis collecta vitibus uva;
Omnes fictilibus nitidae. ———
They on the table set Minerva's *fruit;*
The double colour'd Olive, Endive root;
Radish and Cheese; and to the Board there came,
A dish of Eggs rare rosted by the flame:

Next they had Nuts, course dates, and Lenten Fig
And Apples from a basket made of twigs.
And Plumbs, and Grapes cut newly from the Tre
All serv'd in Earthen dishes, Housewifely.

Qu. *What passion is most natural unto Men?*

A. Love, which entereth in at the eyes, and pierceth the heart, many setling their loves on such objects for which they can give no reason.

Qu. *Whether is Love the cause of likeness, or likeness the cause of love?*

An. Both.

Qu. *What creatures are those, some living, and some dead, that rule all the world?*

An. The Sheep, the Goose, and the Bee; for the Sheep yields parchment, the Goose Quils to write it, and the laborious Bee brings Wax to seal it, as one hath wittily deliver'd in these Verses.

The Bee, the Goose, the Sheep,
Do so maintain the might
Of Monarchs, Kings, and States,
That wrong suppress not right:
The Bee brings sealing wax,
The Goose our writing Quils,
The Sheep his parchment coat or skin,
For Deeds and dead mens Wills.

Qu. *What is the general saying concerning the Italian women?*

An. That they are Mag-pies at the door, Saints in the Church, Goats in the Garden, Devils in the House, Angels in the Streets, and Syrens in the Windows.

Qu.

Qu. *What Passion is most prevailing over the nature of man?*

An. Fear; of which we read that it hath in one night turned the hair of the head from black to white; but most memorable is that example of one, who was pretended to be let blood to death, for being blinded, and his arms bound, the Chyrurgeons that were about him, only saying, How bravely he bleeds on this arm; how gallantly on that, although they did nothing to him, at last one saying, Now the blood comes from his very heart; when they came to unbind him, they found him liveless, struck stark dead with a panick fear.

Qu. *Why is man called* Microcosmus, *or the little world?*

An. As being the Epitome of the great Volume of nature, borrowing from the Angels, soul; from the brute Animals, sence; from plants, life; from other creatures, bigness: but above all inferiours is endued with that prerogatove of casting up his eyes to Heaven to behold the excellencies of the Creation; wherein other Creatnres are deficient.

Pronaq; cum spectent animalia cætera terram,
Os homini sublime dedit, cœlumq; videre
Jussit, & erectos ad sydera tollere vultus.

And where all beasts look with groveling eye
He gave to man looks mixt with majesty,
And will'd him with bold face to view the Sky

Qu. *What Art is that which makes use of the vilest things in the world?*

An. Phylick, which makes use of Scorpions, Flies, Wasps, Serpents, Ear-wiggs, Toads, and such like; nothing though to our apprehension never so seeming vile, but serves to some use, according to that of the Poet;

There's nought so vile that on the Earth doth live,
But to the earth some special good doth give;
Nor ought so good, but strain'd from that fair use,
Revolts from virtue, stumbling on abuse:
Vertue it self turns Vice, being mis-apply'd.

Q. *Whether is the life of a rich covetous Citizen, that swims in wealth and treasure, caring for none nor beloved of any; or the lives of a Country Yeoman or Farmer, who lives in a mediocrity betwixt poverty and riches, yet content with his estate; which of these two is to be preferred?*

An. Better it is in solitary woods, and in the wild fields to be a man among beasts, than in the midst of a peopled City, to be a beast among men. In the homely village art thou more safe, than in a fortified Castle; the stings of *Envy*, nor the bullets of *Treason*, are never shot through those thin wals: Sound Healths are drunk out of the wooden dish, when the Cup of Gold boyls over with poyson. The Country cottage is neither batter'd down by the Cannon in the time of War, nor pestered with clamorous Suites in time of Peace. The fall of *Cedars* that tumble from the tops of Kingdoms, the ruine of great Houses that bury families in their overthrow, and the noise of shipwrack that beget even

shrieks

shrieks in the hearts of Cities, never send their terrors thither; that place stands as safe from the shock of such violent storms, as the Bay-tree does from lightening.

Qu. *Who are the subjects that pay tribute to the Country Farmer.*

An, The Meadow gives him her pasture, the Trees pay custom with their fruit, the Plough sends him in Corn, the Ox bestows upon him his labour, and the Sheep cloaths him with his wool.

Qu, *How came the famous Poet* Buchanan *off, when travelling into* Italy, *he was for the freeness of his writing, suspected of his Religion, and taken hold of by some of the Popes Inquisitors?*

A. By writing to his Holiness this Distich.

Laus tua, non tua fraus, virtus, non copia rerum,
Scandere te fecit hoc decus eximium.

Thus Englished.

Thy praise not fraud; thy vertue not thy store
Made thee to climb that hight which we adore.

For which Encomium he was set at liberty, and being gone out of the Popes Jurisdiction, he sent to his Holiness, and desired according to his own true meaning, to read the self same verses backward, which then run thus,

Eximium decus hoc fecit te Scandere rerum
Copia; non virtus, fraus tua, non tua laus.

Englished.

The height which we adore, what made thee climb?
Nor vertue, nor thy worth; rather thy crime.

Q. *What Inscription or Motto was that which* Martin de Assello *fixing over his Gate, by reason of false pointing of the Painter, cost him his Bishoprick?*

A. Porta patens esto nulli, claudaris honesto.

Where the Painter mistaking himself, made the Comma at *nulli*, by which it was thus: *Gate be open to none, but shut out all honest men.*

The Pope riding that way, before *Martin* had corrected his inscription, taking it for a grand abuse towards him, discharged him of his bishoprick, and placed another in his house; who kept the inscription still, but only added the Comma, and made it thus

Porta patens esto, nulli claudaris honesto.

Adding thereto.

Ob unum punctum caret Martinus Assello.

Gate open to the good, and shut out none;
For one poor point all is from *Martin* gone.

The like fallacy was used to our King *Edward* the second, who being made a prisoner by his Rebellious Subjects; to his Keeper was sent this verse.

To seek to shed King Edwards *blood,*
Refuse to fear I hold it good.

Where his keeper making the comma at *fear*, when it should have been at *refuse*, the unhappy Prince by that disloyall Legerdemain of words, lost his life.

Qu. *In what Ænigma, or Riddle, was that Grand Traitor,* Oliver Cromwel's *name included.*

The Heart of the loaf, and the heat of the Spring.

Is the name of the man that murther'd the King.

The heart of the Loaf is the *Crom*, and the Head of the Spring is the *Well*, which put together is *Cromwell*.

Qu. Which were the ten general Persecutions so famously known in the primitive Church?

An. The first was under *Nero* that bloody persecutor, and enemy of mankind, who set the City *Rome* on fire, and ript up his Mothers belly to see the place of his conception, An. 67, The second was under *Domitianus*, An. 96. The third under *Trajan*, An. 100. The fourth under *Marcus Antoninus*, An. 167. The fifth under *Severus*, An. 195. The sixth under *Maximinus*, An. 237. The seventh under *Decius* An. 250. The eight under *Valerianus*, An. 259. The ninth under *Aurelianus*, An. 278. The tenth under *Diocletian*, An. 293. Yet notwithstanding these cruel Persecutions, wherein (as one of the Fathers writeth) there were murthered 5000. every day in the year, excepting only the 1st. day of *Jan*, yet were they like the Camomile, the more they were trode on, the thicker they grew, and the blood of the Martyrs proved to be the seed of the Church.

Qu. How many where the Sybils, and what were their names?

A. They were in number 10. *viz.* 1 *Persica*, 2. *Lybica*, 3. *Delphica*, 4 *Cumæa*, 5 *Samis*, 6 *Hellespontiaca*, 7 *Tiburtina*, 8 *Albunea*, 2 *Erythrea*, 10 *Cumana*.

The first was of *Persia*, called *Samberta* which

among other prophecies, said, *The womb of the Virgin shall be the salvation of the Gentiles.*

The second was of *Lybia*, one of her Prophecies were, *The day shall come that men shall see the King of all living things.*

The third was *Themis* sir-named *Delphica*, because she was born and Propheſied at *Delphos*; where was the Oracle and Temple of *Apollo*; one of her Propheſies runs thus, *a Prophet shall be born of a Virgin.*

The fourth was *Cumea*, born at *Campania*, in *Italy*, of whom *Virgil* maketh mention in his book of Æneids, who propheſied, *That God should be born of a Virgin, and converse among sinners.*

The fifth was called *Samia*, born in the Iſle of *Samos* which said, *He being rich should be born of a poor Virgin; the creatures of the earth should adore him and praise him for ever.*

The sixth was called *Helleſpontiaca*, born at *Marmiſo* in the territory of *Troy*, she propheſied, *A woman shall descend of the Jews, called* Mary, *and of her shall be born the Son of God, his Kingdom shall remain for ever.*

The seventh was *Albunea*, sirnamed *Tyburtina*, becauſe she was born at *Tybur*, fifteen miles from *Rome*; one of her propheſies was this, *The inviſible word shall be born of a Virgin, he shall converse among sinners, and shall of them be deſpiſed.*

The eight was *Albunea*, who propheſied, *The highest shall come from Heaven, and con-*

firm

firm the Councel in Heaven, and a Virgin shall be shewed in the valleys of the deserts.

The ninth was the famous *Erythrea*, born in *Babylon*, who especially propheſied a great part of our Chriſtian Religion, in certain Verſes recited by *Euſebius*; the firſt Letters of every which Verſes being put together, make theſe words, *Jeſus Chriſt, Son of God, Saviour*. Theſe verſes are tranſlated into Latine by St. *Auguſtine*, Lib. 11. Cap. 25. of *The City of God*, where they may be read at large, and are excellently well tranſlated by Sir *John Beaumont*, where they may be found amongſt his Poems.

The tenth was called *Cumana*, from the name of the place where ſhe lived; ſhe propheſied, *That he ſhould come from Heaven, and reign here in poverty.*

This laſt Sibyl is affirmed to be ſhe who writ the Nine Books of the Sibyls, which were by an old woman preſented to *Tarquinus Superbus*, demanding for the ſame a great ſum of money, which he being unwilling to pay, the old woman burnt three of them before his face, requiring as much mony for the other ſix, which being denied, ſhe alſo burned three more of them, asking as much for the three remaining as for the reſt; which *Superpus* amazed, gave, and the old Trot vaniſhed. Theſe books contained manifeſt Prophecies of the Kingdom of Chriſt, his Name, his Birth, and Death. They were

all

all afterwards burned by the Arch-traitor *Stilico*, so that those Prophesies which are now extant, are only such as are extracted out of others writings, wherein mention of them was made.

Qu. What is it that may be said concerning the ubiquity of Marriage; (wise

An. One Bed can hold a loving man and A whole house cannot hold them being at strife.

Qu. What is the difference between the love and lust of a Courtezan?

An. That her love is like breath on steel, soon on and soon off; but her lust is as the Ocean, still ready for anothers embraces, and prostitutes her body to every new comer.

Qu. What is the difference betwixt saying nothing, and doing nothing?

An. The Poet will tell you in these verses.

Little or nothing said soon mended is,
But they that nothing do, do most amiss.

Qu. What may Law in the abuse thereof, fitly be compared unto?

A. To a thicket of Brambles, into which by tempest the poor sheep being driven from the plains, come there for refuge, and lose there fleeces; or like to the Spiders web, in which the little flies are catcht, but the great ones break through with ease.

Qu. Wherein did the old Romans shew the love that they bare unto Virtue?

An. In erecting a Temple to Honour, into which

which none could come but he must first pass through the Temple of Virtue; to signifie that those that trode in the paths of Justice and Virtue, should at last be crowned with honour and dignity.

Qu. *What is the reason that women love their ease more than men?*

A. When man lay dead-like, woman took her life,
From a crooked emblem of her nuptial strife;
And hence (her bones would be at rest) her ease
She loves so well, and is so hard to please.

Q. *Wherein consists the praise of a Country life.*

An. The Country-man is thrice happy in this, that he plays not with his wings in the golden flames of the Court, nor setteth his foot into the busie throngs of the City, nor runneth up and down in the intricate mazes of the Law; but resting contented in the Winter to sit by a countrey fire, and in the Summer to lay his head on the green pillows of the Earth; where his sleep is soft slumbers, and his waking pleasant as Golden dreams: His highest ambition is to get up unto the Mountains, where he thinks himself a petty King, the greatest trees standing trembling before him, to do him reverence, which he calleth his nobles, on each side of him, he beholdeth ranks of *Oaks* which he counteth his *Guards*, the *Willows* that bend at every blast, he counteth his flatterers, and the Vallies humbled at his feet, he termeth his slaves. No prince in the world keeps more

skilful

skilful Musitians, the Birds are his consort, and the wind instruments they play upon, yield ten thousand several tunes.

Thus doth he rest secure, whilest he doth lie,
Too low for Envy, and for scorn too high.

Qu. *Who are the most proud and imperious of all others?*

An. Such as have been raised from the Dunghil to some Preferment, according to that old English Proverb of ours, *Set a beggar on Horsebaek, and he will ride to the Devil*; With which agreeth that of the Poet.

None looks to be accounted,
More than a beggar mounted.

Qu. *What is the difference of valour in several persons?*

An. Some are truly valorous, and those are such who will nobly engage in a just quarrel; others are cowardly valorous, to which alludeth the Proverb, *Make a Coward fight, and he will kill the Devil*, and to this purpose we have a story of a Gentleman that kept a Welshman to his man: It so fortuned that as they rid abroad they were set on by two thieves; The Gentleman defended himself for a good space while his man stood still looking on, but offering no help to his Master: At length the Gentleman having received some wounds was forced to yield and deliver up his money to the thieves and withal requested them, that since his man he would not fight, he yet might receive some of the blows, and therefore desired

deſired them to give him three or four good ſtroaks over the back: this was no ſooner deſired, but as readily granted, and as ſoon performed: But *Taffy* feeling the ſmart of the blows, his welch blood was ſoon up, he thunders lightning and revenge upon them, ſoon diſarms one of the thieves, and with his ſword deeply wounds the other, ſo that in a little ſpace they both became the objects of his mercy, the money they received is re-delivered, and upon their knees they ask pardon. The third are ſuch as are only valiant in their drink; of which laſt the Poet thus writes:

Who only in his Cups will fight, is like,
A Clock that muſt be oyl'd well e're it ſtrike.

Q. *How many veins are there in the body of a man?*

An. As many as there are days in the year, according as it is ſet down in this verſe.

For that in us all things may vain appear;
We have a vein for every day in the year.

Q. *How many bones are there in a perfect man?*

An. 284. which are thus ſingly collected; in the head forty nine, in the breaſt fifty ſeven, in the arms and hands ſixty one, in the feet ſixty; in all 284. according to the Poet.

The bones which do ſupport our earthly Tower,
Are numbered two hundred eighty four.

Qu. *How many teeth hath a man, according to the Poets.*

A. Sunt homini dentes triginta duo comedentes.

The Grinders which in time are ſaid to ceaſe,
Are

Are numbered thirty two at best increase.

Qu. *Which were the most famous Tyrants in their time?*

An. 1. *Nero*, a Heathen Roman Emperor, who commanded *Rome* to be set on fire and then accused the Christians for doing it, he also most unnaturally caused his Mothers belly to be ript up, that he might see the place of his conception.

2. *Caligula*, another Roman Emperor, who wished that all the people of *Rome* had but one neck, that he might strike it of at a blow.

3. *Phalaris*, a Tyrant of *Agrigentum* in *Sicily*, for whom *Perillus* made a brazen Bull, into which, those who he intended to torture were put, a fire being made under it, the extremity of the heat, causing them to roar out, made the brazen statue to bellow like a Bull; the Tyrant (only just in this) causing *Perillus* to hansel it first himself, upon which *Ovid* thus writes.

Nec enim lex justior ulla,
Quam necis Artificis arte perire sua.

Most just it is, a man should be tormented With that which first his cruel wit invented.

4. *Dionisius*, a King of the said country of *Sicily*, whose Tyrannies were so odious that there were continual execrations poured on him, only one old woman prayed for his life who being asked the cause, made answer, that she knew his Grand-father to have been a tyrant and afer by prayers, they had obtained his death.

death, his Son succeeded far worse than the Father: and after their curses had also prevailed over him, came the present Tyrant, worst than either, for whose life she was resolved to pray, lest after his decease the Devil himself should come amongst them.

Qu. *Why do great Persons bear themselves up high over their inferiors, seeing we are all made of one mould?*

An. Because too much familiarity breeds contempt, the Eagle scorns to meddle with the Kite, the Lyon with the Mouse; to contend with an ignoble enemy is an act inglorious, and to conquer them, almost as much dishonour, as by them to be overcome.

Qu. *Wherefore do the Jews break the Glass in which the Bride, and Bridegroom drink.*

An. To admonish them that all things in this world are transitory and brittle as the Glass, and therefore they must be moderate in their pleasure and desire.

Qu. *What custom had they of* Bæotia *in* Greece? *concerning the marriage of their daughters?*

An. When the Bride was carried home to her betrothed Husband, they used to burn before the door the Axel tree of the Coach in which she came thither; giving her by that ceremony to understand, that she must restrain her self from gadding abroad, and that being now joyned to an Husband, she must frame herself to live and tarry with him, without any hope of departure.

Qu.

Q. *Wherein is a good wife compared to a Snail?*

An. Becauſe ſhe carries her houſe on her head, but a bad wife makes her husband headed like a Snail.

I know not which lead moſt unnatural lives,
Horn headed husbands, or light wag-tayl'd wives.

Qu, *Whether is better wealth or wit?*

An. This may be reſolved by ſeveral circumſtances, that folly is the hatefulleſt thing in the world; a man without wiſdom is but a moving block, and though adorned with golden trappings, his long ears will ſhow him to be an Aſs; for folly in a mans breaſt like the ſin of murther will not be hid.

Qu. *Why do rich men love more fervently than poor men?*

An. Though ſome do ſay that in *Love there is no lack*, yet when once wealth, Loves fuel is ſpent, we oftentimes ſee love thereby is alſo extinguiſht, according to that of the Poet,

Love is maintained by wealth when all is ſpent,
Adverſity then breeds the diſcontent.

Qu. *What four things be thoſe that be grievous to ones eye ſight.*

An. 1. Smoke out of the moiſt Wood.

2. Wind in a ſtorm.

3. An empty purſe.

4. To ſee our enemies fortunate, and our friends unhappy.

Qu. *Why did* Apelles *paint* Cupid *with theſe words, Spring-time and Winter?*

An. By theſe two ſeaſons, he repreſenteth

the prosperities and adversities that wait on Lovers.

Qu. *Why do whores paint.*

An. That they may have some colour for their venery.

Q. *Why do they use to paint* Cupid *bare headed?*

An. To signify, that betwixt true Lovers there should be nothing covered or concealed.

Q. *What are the attendants on Love?*

An. Pleasure, Travel, Sweet, Bitter, War, Peace, Life and Death.

Qu. *What are the joys of Love?*

An. Plays, Sweet sleeps, Soft beds, ravishing Musick, Rich perfumes, Delicious Wines, Costly banquets, Wanton refreshings, and such other soft and ravishing contents.

Qu. *Why do the Poets bestow arrows upon* Cupid.

A. To signify how desperately Love wounds.

Q. Why are the lips moveable?

A. For the forming the Voyce and Words.

Q. Why do some Stammer and some lisp?

A. by reason of the shrinking of the sinews, which are corrupted by flegm.

Q. Why are we colder after dinner than before?

A. Because that the natural heat retireth to the stomach to further digestion.

Q. What reply was made to him that said he did not use to give the wall to every coxcomb.

A. But I do Sir, and so gave him the wall.

Q. What are the outward signs of the Body, to judge of the inward disposition of the Mind?

A.

A. A Head sharp, and high crown'd imports an ill affected mind, Talness of stature, Dulness of wit, Little eyes, a large conscience, great ears, a kin to Midas, an ass, Spacious brested, long liv'd, Smooth brows, without sorrow, Liberality, a beautiful face, denotes the best complexion, soft flesh, to be the most apt and wise to conceive.

Q. *What will never be out of fashion?*

A. The getting of bastards.

Q. *Why do some men love wenches better then their wives?*

A. Because stolen pleasures seem sweetest.

Q. *Why are women smoother then men?*

A. Because they have the helps of nature, to expel those superfluities, that remain in Men.

Q. *What people are those that have but one day and one night in their year?*

A. Those that live under the *Pole artic*: for the sun never riseth in the *Horizon* twenty four degrees, nor comes under, so they have six signes above and six beneath it.

Q. *Why did* Adam *take the apple from* Eve?

A. Because she bit it first and said it was good.

Q. *What said the fellow to the Chandler that had a gross of candles stolen from him?*

A. Take not your loss to heart friend, there is no question but they will be brought to light.

Q. *What is the Mystery of greatness?*

A. To keep Inferiours ignorant.

Q. *Why do some mens hair curle?* *A*

A. Because of the hot and dry temperament of their persons.

Q. Why do gelded animals grow more fat than others?

A. Because they do not lose their better humours in following the Females.

Q. Why should a man chuse a little wife?

A. Because too much of one thing is good for nothing.

Q. What said the Lady to the Gentleman, that often used that Protestation, that he would Pawn his Soul on it?

A. She desired him to bring another pawn for she greatly feared that was forfeited already.

Q. What did one compare tall men unto?

A. To Garrets fill'd with nothing but Lumber.

Q. Why doth one gape when another gapes?

A. There is no other Reason to be given, but that of a Sympathy of Imagination, when another man gapes.

Q. Why do we see our breaths in the Winter and not in the Summer?

A. Because in the Summer the exterior air is more subtil and hot, and our breaths spread with such an attenuation, that they cannot be perceived; whereas in the Winter, the air being more thick gross and cold, it keeps it self more united in its issuing to resist the coldness of the air.

Q. What is a meer Schollar?

A. An Intelligible Ass.

Q. Why *is the Language of a ſcold moſt moving?*

A. Becauſe no man in his witts will tarry to hear her.

Q. Whoſe *Cock, whoſe Dog, whoſe ſervant may be kept at the cheapeſt rate?*

A. The Millers cock, the butchers dog, and the Innkeepers ſervant.

Q. What *ſaid the Tyler to his man when he fell through the rafters of the houſe?*

A. He liked a fellow that went through with his work.

Q. What *ſaid the Captain when his leg was ſhot off and they cryed for a Chyrurgeon?*

A. No Chyrurgeon, ſays he, a Carpenter, a Carpenter.

Q. What *ſaid one that pereceived a fellow in* Bedlam *more diſtracted than the reſt; Sir were you ever married?*

A. Married quoth he, looking ſtedfaſtly upon him, I was never yet ſo mad.

Q. What *ſaid the fellow that had loſt one of his ears for his former fact, and was, for another crime condemned to loſe the other?*

A. What a pox, ſaid he, am I bound to find ears for every Seſſions,

Q. What *anſwer did the Taylors Boy give to him, that when he preſented him with his maſter; bill, ſaid that he was not a running a way?*

A. That though he were not running away, his maſter was.

Q. What *anſwer was given to him, that diſ-*

ſwaded

swaded one from marrying a wife, because she was no wiser?

A. I desire said he, my wife should have no more wit, then to be able to distinguish my bed from another mans.

Q. *What trick did a Scholar, that was a lew'd Rogue; use after he had often sent to his Father, and could get no mony from him?*

A. He sent a letter to his Father, to certify him that he was dead, and desired him to send up mony, to defray the charges of his funeral.

Q. *Why do we sleep better on the Right side than on the left?*

A. Because the lungs, do then lie more remote, and cover the heart, which is on that side under the pap.

Q. *Why are women said to be the weaker vessels.*

A. Because there are so many of them crackt.

Q. *From whence proceed tears?*

A. Out of the brains moist, thin and liquid excrements.

Q. *What said the Gentleman to the Thief, when he was wak't by chance, and heard him breaking in?*

A. My Friend, it is your best course, to tarry till an hour or two hence, for I am now awake.

Q. *What answer did the poor Scholar give to the Begger, that said he had a Licence to begg?*

A. That lice he might have, but ſence he had none, to beg of a poor Scholler.

Q. Why do huſbands, for the moſt part ſeek wives, and not wives Huſbands?

A. Becauſe the man is ſtill ſeeking of his rib, which he loſt, when it was taken out of his ſide to form woman.

Q. Can you in few words give an illuſtration or deſcription of the Body?

A. Yes, the Body is the dwelling of the Soul, the Eyes are the windows of the Soul, the Brows, the portals of the mind, the Ears the interpreters of ſounds, the Lips, the Leaves of the Mouth, the Hands the workmen of the body, the Heart the receptacle of Life, the Lungs the bellows of the air, the Stomach, the orderer of meat, the Bones, the ſtrengthners, and the legs the columns of the body.

Q. Why does a drunkard think that all things turn round about him?

A. Becauſe the ſpirits that ſerve the ſight are mingled with the vapours of the drink; which with too much heat, cauſes the eye to be continually moving.

Q. Wherefore are the morning ſtudies beſt

A. Becauſe the Spirits are more free after their repoſe, and the brain and organs of the body are diſcharged of the fumes and vapours that ariſe from nouriſhment, the digeſtion being finiſhed.

Q. In what place of Europe *is it where the*

Barrel

Barrels are so much preferred before the Bar?

A. Hamburg in *Germany*, in which Town are 777 Brewers, and but one Lawyer: the reason why there is such a disproportion between the number of Brewers and Lawyers, is because their differences are sooner divided over a Can than by course of law; thus strong beer, which in some Countries breeds quarrels, here ends them, and where strife ceaseth, there is little need of the Lawyer.

Q. What man of all others is most wordly miserable?

A. He who having once sat on the top of Fortunes wheel, is after by the blind Goddess brought to want and penury, according to that of the Poet.

Adversity hurts none, but only such,
Whom whitest Fortune dandled has too much.

Q. Of which country were the seven Sleepers what were their names, and how long (according to tradition) was the time that they slept?

A. History tells us that they were born in *Ephesus*, and lived in the time of the seventh persecution under *Decian* the Emperor, their names were 1. *Maximilian*, 2. *Malchus*, 3. *Marcianus*, 4. *Denis*, 5. *John*, 6. *Seraphior*, and 7. *Constantius*: These men to avoid the heat of the persecution fled to a Cave in the mount of *Celion*, where they fell fast asleep; which Caves mouth was stopped up by their persecutors, and they remained sleeping there-in 208 years, until the time of *Theodosius* the

Emperor, when it being again opened, they came out of the same well and lively, as if they had slept but one night.

Q. Who is the Father of all Lies and untruths?

A. We read in the Scripture that the Devil is the Father of lies, to which we may add as a second cause, wide mouth'd tatling Fame, according to that of the poet.

Error by Error, tales by tales great grow;
As Snow-balls do, by rouling to and fro.

To which also we may add that of *Ovid.*

The thing false told, grows great as it would burst,
And every one adds second to the first.

Q. What *is the Character that one giveth in his censure of several Kings in* Europe?

A. That the Emperor of *Germany*, is *Rex Regum*; because he hath under him such a number of *Reguli*, or free Princes; the King of *Spain*, *Rex Hominum*, because of his subjects reasonable obedience; the King of *France*, *Rex Asinorum*, because of their infinite Taxs and impositions; and the King of *England Rex Diabolorum*, because of his subjects often insurrections against, and depositions of their Princes.

Of the River Nilus *in* Egypt.

It is uncertain where this famous River hath its head or Fountain, whether in the Mountain of the Moon, or the Lake *Zembre* in *Æthiopia interior*: but certain is that it runneth in one continual Channel, till it wash-

eth the midland of *Ægypt*, having in the mean space several Cataracts, which is a great fall of the waters that maketh such a hideous noise, as not only deafeth the by-dwellers, but the hills also are torn with the sound, as *Lucan* hath it.

Cuncta tremunt undis, & multo murmure montes
Spumens invictis albescit fluctibus amnis.

The noise the mountains shakes, who roar in spight
To see th'unvanquisht waves cloath'd all in white.

Before it taketh its influx into the Sea, it divideth it self into seven Channels or Mouths namely, 1. *Heracleoticum*, 2. *Bolveticum*, 3. *Schamitium*, 4. *Patinicum*, 5. *Mendesium*, 6. *Canitiacum*, 7. *Pebusiacum*. This *Nilus* from the 15. day of *June*, swelleth above his banks the space of forty days, and in as many more gathereth his waters again to their proper bounds. If it flow not to the height of fifteen Cubits, then the earth is deficient in her abundance of increase for want of moisture; and if the waters surmount the superficies of the earth, more than seventeen Cubits, then like a drunken man it cannot produce its natural operations, as having its stomach (as it were) over-laid, and surcharged with too much liquor: but if the mean be granted, no Countrey can brag of such abundance; whereof the aforesaid *Lucan*.

Terra ſuis contenta bonis, non indigna mercis
Aut Jovis, in ſolo tanta eſt fiducia Nilo.
The Earth content with its own wealth, doth crave
No forreign Mars nor Jove himſelf; they have
Their hope's alone in *Nilus* fruitful wave.

During this inundation, the beaſts and Cattel live on the Hills, and in the Towns, to which they are before hand driven; and there are till the decreaſe of the waters foddered. As for the Towns and Villages, they ſtand all on the tops of the Hills, and at the time of the Flood appear like ſo many Iſlands; commerce and entercourſe is not a jot diminiſhed for Skiffs and the like Boats ſupply the places of Horſes and Cammels, tranſporting ſafely and ſpeedily the market-men and their commodities from one Town to another. Now beſide the fertility, a ſecond commodity ariſing from this inundation of the *Nile*, is the health it bringeth with it; for the plague which here often miſerably rageth, upon the firſt day of the Flood doth inſtantly ceaſe, inſomuch that whereas 500 die in *Cairo* the day before, the day following there dyeth not one; a third ſtrangeneſs in this River is, that keeping its waters together, it changeth the colour of the Sea farther into the *Mediterranean* than the Sea can thence be diſcerned. A fourth miracle is that not in fruit only, but in producing live creatures alſo, it is even to wonder fruitful, according to *Ovid*

Namq;

Namq; ubi diſcernit madidos ſeptemfluus agros
Nilus, *& antiquo, ſua flumina reddidit alveo;*
Plurima Cultores verſis animalia plebis
Invenium——

For when the ſeven mouth'd *Nile* the Fields forſakes,
And to his ancient Channel him betakes,
The tillers of the ground live creatures find
Of ſundry ſhapes, i'th mud that's left behind.

This River is in length almoſt 3000 miles, being the only River of *Egypt*, and is for its varieties ſufficiently famous all the World over.

Of the fortunate Iſlands.

The Air of thoſe Iſlands is reported to be of that ſingular temperature, and the earth of that fruitfulneſs, that the Husbandmen have their harveſt in *March* and *April*. Here all good things do abound uſeful or delightful for the life of man, plenty of Fruits, ſtore of grapes, the woods & hedges bringing forth excellent apples of their own accord. The [illegible] being mowed down, in 5 days ſpace will grow up to the length of a Cubit; the ground is ſo fertil, at Chriſtmas they have Summer, and all fruits ripe. The Earth yields her fruit five or ſix times a year; the mountains are always beautified with variety of Flowers, the Trees and Hedges-rows ever-more green, Dame *Flora* hath here her continual habitation, and *Ceres* therein a continual manſion: In their ſowing every two grains bring forth a thouſand.

Q. How many Kings did formerly Reign in theſe Countrys, whereof our now redoubted Soveraign King Charles *the ſecond, is the moſt abſolute Monarch?*

A. In *England* it ſelf were ſeven, during the time of the Saxon Heptarchy; which were.

1. The Kingdom of *Kent*, contaning *Kent* only, begun by *Hengiſt* the Saxon Captain, and ending in *Baldred*, having a ſucceſſion of eighteen Kings, and the continuance of two hundred forty and two years.

2. The Kingdom of the *South-Saxons*, contaning *Suſſex* and *Surry*, begun by *Hella*, and ended in *Aldine*; having a ſucceſſion of ſeven Kings, and the continuance of one hundred and twelve years.

3. The Kingdom of the *Eaſt-Angles*, containing *Norfolk*, *Suffolk* and *Cambridge-ſhire*, begun by *Uffa*, and ended in *Edmond* the Martyr; the Kings, thereof were in number ſeventeen, and the continuance of the Kingdom three hundred ſeventy ſix years.

4. The Kingdom of the *Northumbers*, containing *York-ſhire*, *Lanca-ſhire*, *Richmond-ſhire*, *Durham*, *Cumberland*, *Weſtmorland*, *Northumberland*, and ſo to *Edenburg*; begun by *Ida* the Saxon, and continued under the ſucceſſion of twenty three Kings, when it was ſubdued by the Danes, having laſted four hundred and nine years.

5. The Kingdom of the *Eaſt-Saxons*, containing *Eſſex* and *Middleſex*, begun by *Sa-*

bert

bert, and ended in *Suthred*; was governed by ſeventeen Kings, and laſted two hundred ninety three years.

6. The Kingdom of *Mercia*, containing *Huntingtonſhire*, *Buckingham-ſhire*, *Bedford-ſhire*, *Hartford-ſhire*, *Rutland*, *Northampton*, *Leiceſter*, *Lincoln*, *Nottingham*, *Darby*, *Worceſter*, *Warwick*, *Stafford*, *Cheſter*, and *Shropſhire*; It begun by *Penda*, and ended in *Cenolple*, having a ſucceſſion of eighteen Kings, and continued about two hundred and ten years.

7. The Kingdom of the *Weſt-Saxons*, containing, *Cornwal*, *Devon-ſhire*, *Somerſet ſhire*, *Wilt-ſhire*, *Hamp-ſhire*, *Dorſet-ſhire*, *and Bark-ſhire*; begun by *Cerdicus*, and in proceſs of time conquered all the other ſix; *Egbert* the ſeventeenth King hereof being ſole Monarch of all *England*.

In *Wales* was three Kingdoms, *viz. North-wales*, *Powiſland* and *South-wales*.

1. *North-wales* contained the Shires of *Merioneth*, *Denbigh*, *Flint*, *Carnarvan*, and the Iſle of *Angleſy*; it had a ſucceſſion of eleven Kings, and continued for the ſpace of four hundred and five years.

2. *Powiſland* containing *Mountgomery*, the greater part of *Radnor-ſhire*, and part of *Shropſhire*, this was but a ſmall Kingdom, and was in part tributary to the Princes of *North-wales*

3. *South-wales*, which contained the Shire. of *Brecknock*, *Carmarthen*, *Glamorgan*, *Pembroke*

broke, and *Cardigan*, it was governed by two several princes, and maintained its liberty about the space of three hundred years.

In *Ireland* were five Kingdoms, which are now, the same which we term the five provinces, *viz.*

1. *Munster*, containing the Counties of *Kerry*, *Waterford*, *Desmond*, *Cork*, *Tepperay*, and *Holy-cross*.

2. *Connaught*, divided into the Counties of *Maio*, *Twomond*, *Galwey*, *Slego*, *Roscoman*, and *Letrim*.

3. *Ulster*, containing the Counties *Louh*, *Cavan*, *Fermanog*, *Down*, *Monaghan*, *Armach*, *Antrim*, *Tir-connel*, *Colran*, and *Tiroen*.

4. *Meth*, divided into the Counties of *East-Meth*, *West-Meth* and *Long-ford*.

5 *Lemster*, containing the Counties of *Kilkenny*, *Caterlogh*, *Kildare*, *Kings County*, *Queens County*, *Weishford*, and *Dublin*.

Scotland had formerly two Kings, whereof one was of the Scots, the other of the Picts: Besides these, there was a King of the *Isles* of *Scotland*, and one of the *Isle* of *Man*, and *Henry* the sixth created *Henry Beauchamp* Earl of *Warwick*, King of the *Isle* of *Wight*: so that reckoning seven Kings in *England*, three in *Wales*, five in *Ireland*, two in *Scotland*, and three in the other Islands, and you will find the whole number to amount to twenty Kingdoms.

A Discourse of Wonders, Foreign and Domestick.

And first of Foreign.

AN Artizan in the Town of *Noremburg* in *Germany*, made a wooden Eagle, which when the Emperor *Maximilian* was coming thither, flew a quarter of a mile out of the Town to meet him; and being come to the place where he was, turned back of its own accord, and acompanied him home to his lodging.

2. There is a Lake about *Armach* in *Ireland*, into which if one thrust a peice of wood, he shall find that part which remaineth in the mud converted to Iron; and that which continueth in the water, turned to a whetstone.

3. The Hill *Ætna* in *Sicily*, which continually vomiteth forth flames of Fire, to the astonishment of all beholders. The reason of these flames (as is conjectured) is the abundance of Silver and Brimstone contained in the bosom of this Hill, which is blown by the wind, driving in at the chaps of the earth, as by a pair of bellows, through which chinks also there is continually more fuel added to the fire, the very water administring an operative vertue to the combustible matter; as we see that water cast on coals in the Smiths Forge doth make them burn more ardently. The reason of this flame is thus rendred by he witty *Ovid* in his *Metamorphosis*.

Ista

Ista bitumine a rapiunt incendia vices,
Luteaq; exiguis ardescunt Sulphura flammis,
Atque ubi terra cibos alimentaque debita flammæ;
Non dabit, absumptis, per longum viribus annum.
Naturaque suum nutrimentum decerit edaci;
Non fecit Ætna famem, desertaque deseret ignis.

A rozen mould these fiery flames begin,
And clayie Brimstone aids the fire within;
Yet when the slymy soyl consumed, shall
Yield no more food to feed the fire withal
And Nature shall restrain her nourishment,
The flame shall cease, hating all famishment.

4. A Lake in *Æthiopia superior*, of which whosoever drinketh, either falleth immediately mad, or is for a long time troubled with a drowsiness; of which the aforesaid *Ovid* thus reciteth.

Æthiopesque Lacus quos siquis faucibus hausit
Aut furit, aut patitur mirum gravitate soporem.

Who doth not know the *Æthiopean* Lake,
Whose waters he that drinks his thirst to slake,
Either growth mad, or doth his soul oppress
With an unheard of drowsiness.

5. The three wonders of which *Spain* boasteth, *viz.*

1. A Bridge over which the water flows that is used to run under all other Bridges.

2. A City compassed with fire, which is called

called *Madrid*, by reaſon of the Wall that is all of flints invirons it round about.

3. Another bridge on which continually feed ten thouſand Cattle, the River *Gadiana* which hath his head in the Mountain *Seira Molina*, afterwards runneth under ground the ſpace of fifteen miles; the like doth the River *Lycus* in *Anatolia* according to *Ovid*;

Sic ubi terreno Lycus eſt epotus hiatu,
Exſilit procul hinc, alienoque renaſcitur ore.
So *Lycus* ſwallowed by the gaping ground,
At a new mouth far off is riſing found.

6. The Tomb of *Mauſolus*, built by his wife *Artuneſia* Queen of *Halicarnaſſus*, accounted one of the worlds ſeven wonders; it being five and twenty cubits high, and ſupported by ſix and thirty curious pillars, of which thus writeth the witty Poet *Martial*.

Aere nam vacuo pendentia Mauſolæa,
Laudibus immodicis Caris ad aſtra ferunt,
The Mauſolæa hanging in the Sky,
The men of *Caria*'s praiſes Deify.

7. The Temple of *Diana* at *Epheſus*; accounted alſo one of the worlds ſeven wonders, It was two hundred years in building, being four hundred twenty five foot long, and two hundred twenty broad: ſuſtained with a hundred twenty ſeven Pillars of Marble, ſeventy foot high; whereof twenty ſeven were moſt curiouſly graven, and all the reſt of Marble poliſht. It was fired ſeven times, and laſtly by *Heroſtratus*, the ſame night in which *Alexander*

ander the great was born; which made the Poets say, that *Diana*, who was the Goddess of Midwifery, was so busie at the birth of that great potentate, that she had no time to defend her own Temple.

8. The Pyramis of *Ægypt*, reckoned also for one of the worlds seven wonders, which hath out-lived devouring time; they were built nigh to the City of *Memphis*, whereof two are most famous; the first and greatest was built by *Cleops* a King of that Country, who in the work employed a hundred thousand men the space of twenty years. The Basis of which Piramis contained in circuit sixty Acres of ground, and was in height a thousand foot, being made all of Marble.

This work was begun of such a prodigious vastness, that King *Cleops* wanted money to finish the same, whereupon (as *Herodotus* writeth) he prostituted his daughter to all commers, by which dishoneſt means he perfected his building, and she besides the money due to her Father, exacted of every man that had the use of her body, one stone: of whom she got so many, that with them she made the second Pyramis, almost equal to the first.

9. A Tree in *Mexico* in *America*, called *Mete*, which they plant and dress as we do our vines. It hath forty kind of leaves, which serve for many uses; for when they be tender, they make of them Conserves, Paper Flax, Mantles, Mats, Shooes, Girdles, and Cordage. Of

theſe leaves grows certain prickles, ſo ſtrong and ſharp, that they uſe them inſtead of Saws; from the root of this tree cometh a juice like unto Syrup, which if you ſettle it will become Honey, if you purifie it, it will become Sugar: you may alſo make wine and vinegar of it. The rind roaſted, healeth hurts and ſores; and from the top-boughs iſſueth a Gum which is an excellent Antidote againſt poyſon.

10. A Tree in the Iſles of *Orcades* in *Scotland*, near the Sea ſide, that beareth a fruit which dropping on the dry land, putrifies away and turns to nothing; but falling into the water, becomes a living creature like unto a Duck.

And by this means as Authors they have ſe'd,
A Soland Gooſe is hatched up and bred.

11. The River *Styx* in *Arcadia*, which for its poyſonous nature, the Poet feigned to be the River of Hell; on which plyed *Charon* the Ferriman, whoſe deſcription take thus from the Poet.

Charon *grim Ferriman theſe ſtreams doth guard,*
Ugly, naſty, his huge hairy beard
Knit up in Elf-locks; ſtaring fiery ey'd,
With robe on beaſtly ſhoulder hung knotty'd.

12. Near unto the Lake where once ſtood the Cities of *Sodom* and *Gomorrah*, grow certain Trees, which bear apples in colour, and ſhow like unto Gold, but being touched, fall to aſhes.

13.

13. The *Psylli* a people of *Lybia*, of so venomous a nature, that they would poyson a Snake: insomuch that when their Wives were delivered, they would throw their Children amongst a herd of Serpents, supposing that child to be born of an adulterous bed, the very smell of whose body would not drive away a whole brood of the like poisonous vermin.

Other Forraign Wonders.

It is recorded by *Guicciardine*, *L. Vives*, *Erasmus*, and Dr. *Heylin* in his *Microcosmus*, how that *Margaret* Sister to Earl *Floris*, the Fourth of *Holland*, being the age of forty two years, brought forth at one birth three hundred sixty three Children, whereof half were Males, half Females, and the odd one an Hermophrodite: They were Christened in two Basons at the Church of *Leosdunen*, by *Guido* suffragan to the Bishop of *Utrecht*, who named the Males *Johns*, the Females *Elizabeths*; all which immediately after dyed, and with them their Mother, the Basons are yet to be seen in the aforesaid Church.

Their runneth a story concerning this miraculous accident, how that a certain poor Beggar woman with three twin-Children came to this Countesses door, and begged an Alms of her, which she not only denyed, but also called her Harlot and Strumpet; telling her withal, it was impossible she should have so many by one man: which this Beggar hearing, besought God, who knew her innocency,

to

o manifeſt it unto her, by giving her ſo many
t one birth by her husband, as there are days
n the year; which fell out accordingly.

Much to this purpoſe is the ſtory of one *Ermentrudis*, wife to *Iſenbardus*, Earl of *Altorſe* in *Suevia*; which Counteſs grievouſly accuſed one of her neighbour women of adultery, and had her puniſhed, becauſe ſhe had not long before been delivered of ſix Children at a birth. It fortuned that ſhe her ſelf, her Husband being abroad in the Fields, was delivered at one birth of twelve Children all Males, ſhe fearing the like infamous puniſhment, which by her inſtigation had been inflicted on the former woman, commanded the Nurſe to kill eleven of them; The Nurſe going to execute the will of her Miſtris, was met by her Lord, then returning homeward; He demanded what ſhe carried in her Lap? She anſwered, Puppies; He deſired to ſee them, ſhe denied him. The Lord on this growing angry, opened her apron, and there found eleven of his own Sons, pretty ſweet babes, and of moſt promiſing countenances. The Earl examined the matter, found out the truth, enjoyned the Nurſe to be ſecret, and put the the children to a Miller to nurſe. Six years being paſſed over in ſilence, the Earl making a Solemn feaſt, invited moſt of his wifes and his own Friends. The young boys he attired all in the ſame faſhion, and preſenteth to their mother, ſhe miſdoubting the truth,

confeſſeth

confesseth her fault, is by the Earl pardoned, and acknowledgeth her Children.

A like strange thing we have of one *Agilmond*, a King of the *Lombards* in the Land of *Hungary*, who going forth one morning a Hunting, as he was riding by a Fish pond, he spyed seven children sprawling for life, which some Harlots had been delivered of, and most barbarously thrown into the water. The King amazed at this spectacle, put his boar-spear, or hunting-pole among them, on which one of the Childrens hands fastened, and the King softly drawing back his hand, wafted the Child to the shore. This child he named *Lamissus*, from *Lama*, which in their Language signifieth a Fish-pond. He was in the Kings Court carefully brought up, where there appeared in him such tokens of virtue and courage, that after the death of *Agilmond*, he was by the *Lombards* chosen to succeed him.

Nor is that less strange which is reported of *Claudia*, a Roman Vestal Virgin, the story whereof is this; The Romans were once told by an Oracle, that they should be Lords of the world, if they could but get the Goddess *Cybele* from the Phrygians, which was there worshipped in a City called *Pessinus*. Hereupon they sent to the Phrygians to demand it, who being willing to please a Potent Neighbour, especially the Romans being their Countrey-men; as descended from *Æneas* and his Trojans, granted their request, and the God-

Goddeſs is ſhipt for *Rome*. But when it came into the River *Tiber*, it there made a ſtand, neither could it be again moved forward by force or ſlight; it happened that this *Claudia* having been accuſed of Incontinency, to clear herſelf, tyed her girdle to the ſhip, praying the Goddeſs that if ſhe was cauſelelly ſuſpected, ſhe would ſuffer the Ship to go forward; which was no ſooner ſaid than granted, *Claudia* by her Girdle drawing the Ship to *Rome*, by the ſame clearing her ſelf from all imputation of Uncleanneſs or Incontinency.

Pharo a King of *Ægypt*, being blind, was told by an Oracle, that if he waſhed his eyes with the urine of a woman, which being a Wife has known but one man, he ſhould recover his ſight. After many vain tryals, he found one woman whoſe Urine helped him; her he married; and cauſing all the others whom he had try'd, to be gathered together in a Town called *Latthus*, he ſet fire on the ſame, burning them all for their Incontinency.

A Poor Woman in *Holland*, being great with child, and near the Time of her delivery, for the ſpace of fifteen days before her travel, her child was heard to cry and lament in her womb, almoſt continually, which many worthy perſons can teſtify, there having been daily great numbers to hear ſo great a Novelty.

Another Woman the wife of a Sea-man near the Church of *Holmiana*, in the year 1648.

1648. who had been big with child for 8. months, she was of a good habit of Body, and not old; this Woman upon the Eve of Christmas day; upon the calends of the year following, and in Epiphany, all those several times heard the child that was in her womb, who cryed with that noise that it was heard by the Neighbours. They thronged together in great numbers to hear so unusual a crying, both such as knew the woman, and such as knew her not, the Magistrates in the mean time, caused the woman to be carefully watch'd, that afterwards the birth of the cryer might be the more certain, Divers spent their Judgment before hand, of what shaped monster she should be delivered: but at last the woman was brought to bed of a perfect Female child: who with her mother, saith my Historian, are both alive at this day, who saith this also farther, let no man question the truth of this relation, for I am not wont to take up things upon rumours, but have had it from the mother her self.

At *Vienna* in *Austria*, in the year 1545. *Margarita Carlinia*, the wife of *Georgius Volzerus*, being with child, and in travail; in her labour pain, was sensible that somewhat seem'd to crack within her, and from thenceforward never felt her child to stir; but for the entire space of four years after, she was afflicted with vehement pains; so that at last she was given over by the Physitians: After which nature endeavouring to evacuate,

caused an ulcer about her navel, which discharged it self of abundance of matter, and so closed it self again, till at length in the year 1549. upon the collection of new matter, there appeared the bone of the childs elbow in the very orifice of the ulcer, together with a marvelous weakness of the woman: In this desperate disease there was recourse had to as desperate a Remedy, which was Incision; her belly was opened by advice of *Mathias Cornax* the Emperors Phisitian; and by the operation of the chief Chyrurgions there, a Male Child half putrified was drawn out thence by pieces; the wound was afterwards so happily cured, that the woman attained to so entire health, as that it was hoped she might conceive again; and it is since reported that she did conceive, and dyed in Travail of her next Child.

Columba Chatry, a woman of *Sens* in *Burgundy*, wife to *Ludovicus Chatry*, by the report of *J. Alibanx* an eminent Physitian (who also was present at the dissection of her) went twenty eight years with a dead child in her womb; when she was dead, and her belly open'd, there was found a stone, having all the limbs and exact proportion of a child of nine months old. This child was thus found in the year 1582. *Sennertus* confesses this accident so rare, that it was the only Instance in its kind, that ever he met withal, in the whole History of Physick.

Jacob

Jacob Egh, in the City of *Sarda* in *Belgia* in the year 1647. had a Bull which he fed, tying him in a field near his house; but provoked by the boys, he brake his bonds and ran to the cows, the Herdsman endeavoured with his staff, to return him to his former place; the bull being incens'd with his blows, ran upon him, and with his horns threw him to the ground; his wife, being now in the last month of her reckoning, seeing the danger that her husband was in, ran to his assistance; the bull with his horn, threw her up in the Air, the height of one story, and tore the belly of the woman; from this wound in her belly forthwith came a child, which was thrown at some distance from her, upon a soft Place, it was taken up by a Midwife, carried home, and diligently lookt after, was baptized and lives.

Gorgias, a gallant man of *Epirus* slipt from the womb in the funerals of his mother: & by his unexpected crying caused them to stand, who carried the Biere, affording thereby, a new spectacle to his countrey, having his birth and cradle in the Coffin of his parent.

Bartholinus relates a story, of one *Lazarus Colloredo* the *Genoan*, which he first saw at *Hafnia*, and after that at *Basil*, when he was 28 years of age, but in both places with great amazement, saith he, this *Lazarus* had a little brother growing out of his breast, who in that posture was born with him; If

mistake not (continues he) the bone called *Xyphoides* in both of them grew together, his left foot alone hanging downwards, he had two Arms, only three fingers on each hand; some appearance there was of the secret parts, moved his hands, ears, and lips, and had a little beating in the breast. This little Brother voyded no excrements, but by the mouth, nose, and ears, and is nourished by that which the greater takes, he has distinct animal and vital parts from the greater, since he sleeps, sweats, and moves, when the other wakes, rests, and sweats not. Both received their names at the font, the greater that of *Lazarus*, and the other *Johanna Baptista*. The natural bowels, as the Liver, Spleen, &c. are the same in both; *Johannes Baptista* hath his eyes for the most part shut, his breath small, so that holding a Feather at his mouth, it scarce moves, but holding the hand there, we find a small and warm breath, his mouth is usually open, and always wet with spittle; his head is bigger then that of *Lazarus*, but deformed; his hair hanging down while his head is in an upward posture; Both have beards *Babtista's* neglected, but that of *Lazarus* very neat. *Lazarus* is of a just stature, and decent body, courteous deportment, and gallantly attir'd; he covers the body of his brother with his cloak, nor could you think a monster lay within; at your first discourse with him, he seems always of

a

a constant mind, that now and then he was solicitous as to his end, for he feared the death of his Brother; as presaging that what that came to pass he should also expire, with the stink and putrefaction of his body; and thereupon he took greater care of his brother than of himself.

Jovianus Pontanus gives us a strange and wonderful relation, concerning one *Colas* of *Catania* in *Sycily*, sirnamed the Fish, who lived more in the Water than on the Earth he was constrained every day to abide in the Water, and he said that if he were long absent thence, he could scarce breath or live and that it would be his death to forbear it, he was so excellent in swimming that a sea fish he could cut the Sea in the greatest storms and tempests, and in despight of resisting waves, swim more than five hundred furlongs at once: at last in the *Sycilian* Sea at the Haven of *Messina*, diving for a peice of Plate which the King caused to be cast in a prize to him that could fetch it from the bottom, he there lost his life, for he was never seen after, either devoured by a fish, or engaged in the concavities of the Rock.

A *Swedish* Woman call'd *Madalene Rudolphi Thuinby*, married to a *German* Souldier; was born without Arms, she having nothing but Shoulders, yet tho' thus maim'd, performes all offices with that dexterity and readiness with her feet, that she is deservedly the wonder

wonder of all spectators, and may seem to to have no want of her Hands. With her feet she spins, and Threds he needle; she Weaves, she charges and discharges a Gun with Scissars and a Knife she cuts papers into divers artificial figures; she plays at tables and dice; she drinks, and swathes her little Infant, she knows how to bring her feet to her breast and head; so as take her Child to her breasts as if she did it with her hands. She feeds both her self and her child, she combs her hair; to conclude, without trouble she doth all that is sufficient for her own necessity, and to gratify others curiosity.

In the days of *Lewis* Duke of *Savoy*, the Lord *Michael Romagnano* being then aged about Ninety years, cast his teeth, and had almost a compleat new set that succeeded in the place of those that were fallen out.

And *Anno* 1372. when the Emperor *Charles* the fourth, abode about the Rhine, one night in his sleep, he had one of his grinders that dropt out, and another immediately came in the room of it, which was the greater wonder to those that were about him; seeing the Emperor at that time, was in the seventieth year of his age

---

Domestick Wonders.

IN the Year of our Lord 1151. and in the 33 year of the Reign of King *Henry* the

second near unto *Oxford* in *Suffolk*, certain Fishers took in their Nets a Fish having the shape of a man; which Fish was kept by *Bartholomew de Glanvile*, Custos of the Castle of *Oxford*, in the same Castle for the space of six months and more for a wonder; he spake not a word, all manner of meat he would gladly eat, but most greedy was he after raw flesh or fish: at length he stole away from his Keeper, and ran to the Sea again.

Anno 1350. in the Reign of King *Edward* the third, in *Oxfordshire* near *Chippingnorton* was found a Serpent having two heads, and two faces, like women; one face attired of the new fashion of womens attire, the other face like the old attire, and had wings like a Batt.

Anno 1545. in the last year of King *Henry* the eighth, one *William Foxly* Pot-maker for the *Mint*, in the Tower of *London*, fell asleep the 27 of *April*, who could not be awaked either by kicking, cramping, or pinching, till the first day of the next Term, which was full fourteen days and fifteen nights. The cause of this his thus sleeping, could not be known, though the same were diligently enquired after by the Kings Physitians, and men of Learning; yea, the King himself examined him, and he was in all points found as if he had slept but one night, living till the year of our Lord, 1587.

Anno 1552. in the Reign of King *Edward*

the sixth; at *Maddleton* eleven miles from *Oxford*, a woman brought forth a child which had two perfect bodies from the Navel upwards, and were so joyned together at the Navel, that when they were laid out at length, the one head and body was West, and the other East; the legs of both the bodies were joyned together in the midst, they lived eighteen days, and were Female children.

In the last year of Queen *Mary*, within a mile of *Nottingam*, a tempest of thunder as it came through two Towns, beat down all the Houses and Churches, the Bells were cast to the outside of the Church-yard, and some webs of Lead four hundred foot in the field writhen like a glove; The River of *Trent* running between the two Towns; the water running was with the wind carried a quarter of a mile, and cast against trees; Trees were pilled up by the roots, and casts twelvescore off; a child was pulled out of a mans hand and carried a hundred foot and then let fall and dyed; five or six men were killed: there fell some Hail-stones that were fifteen inches about.

Anno Domini 1571. in the thirteenth year of Queeen *Elizabeth*, at *Kinnaston* in *Herefshire*, the Ground was seen to open, and certain Rocks with a piece of ground removed, and went forward the space of four days: it removed it self between six of the

Clock in the Evening, and seven the next morning forty paces, carrying great Trees and Sheep-coats along with it, some with threescore sheep in them. The depth of the hole where it first broke out, is thirty foot, the breadth of the breach was eighscore yards; it overthrew in its passage *Kinnaston* Chappel, also two High-ways were removed nigh a hundred yards, with Trees and Hedge-rows: the ground in all twenty six acres; and where Tillage ground was, there is Pasture left in the place, & where was Pasture, there is Tillage ground gone upon it.

In the seventeenth year of Queen *Elizabeths* Reign, the 24 of *February* at *Tewksbury* a strange thing happened after a flood: In the afternoon there came down the River *Avon*, a great number of Flies and Beetles such as in the Summer Evenings use to strike men on the face, in great heaps, a foot thick on the water, so that to credible mens judgments, there were within a pair of Butslengths of those Flies about an hundred Quarters the Mills thereabout were quite dammed with them, for the space of four days after and then were cleansed by digging them out with shovels. From whence they came yet unknown, but the day was cold, and a hard Frost.

The twentieth of next *June* following the same year, one *William Lumley* a poor man

in the Parish of *Eruley*, in the County of *Worcester*, being kept in prison by a wealthy Widow, he having a mare of two and twenty years old, with Foal, within three days after foaled a mare colt, the which immediately had an Udder, out of which was milked the same day a pint of milk, and every day after gave above three pints, to the great relief of his wife and children.

Thus when that men and women cruelbe
God will provide for those oppress, we see.

We shall next tell you of a wonder in workmanship, one *Mark Scaliot* a Black-smith of *London*, for tryal of his skill, made one Lock of Iron, Steel, and Brass, of eleven several peices, and one Pipe-key, all clean wrought which weighed but one Grain of Gold, He also at the same time made a chain of Gold of forty three Links; to which Chain the Lock and key being fastned, and put about a Fleas neck, she drew the same with ease; all which lock and key, chain and flea, did weigh but one grain and a half.

Anno 1580, in the Parish of *Blansdon* in *Yorkshire*, after a great tempest of lightning and thunder, a woman of fourscore years of age, named *Alice Perin*, was delivered of a hideous Monster, whose head was like unto a Saller, the fore-part of him like a man, only he had eight legs not one like another, and a tayl of half a yard long.

The same year in the Marshes of *Dengy*

hundred; in a place called *South-Minster*. in the County of *Essex*, there suddenly appeared an infinite number of Mice, which overwhelmed the said Marshes, and did gnaw and shear the grass by the roots, spoling and tainting the grass with their venomous teeth, in such sort, that the Cattle that grazed thereon were smitten with a murrain, and dyed thereof; which vermin could not be destroyed by the policy of men, till it came to pass that there flocked about the Marshes such a company of Owls, as all the Shire was not able to yield; whereby the Marsh-holders were shortly delivered from the vexation of those Mice.

The like of those was once in *Kent*.

In *Suffolk* at the time of a great dearth, upon a hard Rock, grew about six hundred quarters of Pease, without any manner of tillage; to the great relief of poor people at that time.

Anno 1581. the four and twentieth of Queen *Elizabeth*, on the 17 of *January*, in the Parish of *Armitage*, at a place called *Blackmore*, in *Dorset-shire* a piece of ground containing three Acres, removed it self from the place where it was first planted, and was carried clean over another Close, where Elder and Willow-trees grew, the space of forty Goad, every Goad containing fifteen foot, and stopt up an High-way that directed towards the Market Town of *Cearn*; and yet the Hedges wherewith it was enclosed environ it still, and the trees stand thereupon bolt upright

right, saving an Oak of almost twenty load which was tumbled down; the ground remaining a deep pit.

August 4. *Anno* 1584. At the end of the Town called *Nottingham* in *Kent*, eight miles from *London*, the ground began to sink; three great Elms being swallowed up, and driven into the Earth past mans sight.

March 17. 1586. A strange thing happened, Mr. *Dorrington* of *Spaldwick*, in the County of *Huntington* Esquire had a Horse which dyed suddenly, and being ripped up to see the cause of his death, there was found in a hole of the heart of the Horse, a Worm, of a wonderous form; it lay on a round heap in a Kall or Skin, in the likeness of a Toad, which being taken out, and spred abroad, was in form and fashion not easie to be described; the length of which worm divided into many grains, to the number of eighty spread from the body like the branches of a Tree, was from the snout to the end of the longest grain seventeen inches, having four Issues in the grains, from whence dropped forth a red water. The body in bigness round about, was three inches and a half the colour was very like the colour of a Maycril: This monstrous worm crawling about to have got away was stabbed in with a dagger, and so died; which after being dryed was shown to many persons of account for a great rarity.

Sunday *December* 5. in the thirty eighth

year of Queen *Elizabeths* Reign, a great number of people being assembled in the Cathedral Church of *Wells* in *Somersetshire*; in the Sermon-time before noon, a sudden darkness fell among them, and storm and tempest follow'd after, with lightning and thunder, such as overthrew to the ground them that were in the body of the Church; and all the Church seemed to be on a light fire, a loathsome stench followed; some stones were stricken out of the Bell-Tower, the Wyers and Irons of the Clock were melted; which tempest being ceased & the people come again to themselves, some of them were found to be marked with strange figures on their bodies, and their garments not perished, nor any marked that were in the Chancel.

How daily ought we then for to pray thus,
From Lightning and Tempest Lord deliver us!

Anno 1604. in the reign of King *James*; *John Lepton* of *Kepwick* in the county of *York* Esquire, a Gentleman of an antient Family, and of good reputation, his Majesties Servant, and one of the Grooms of his most honourable privy Chamber, performed so memorable a journey, as deserves to be recorded to future ages, because many Gentlemen, who were good Horse-men, and divers Physitians did affirm, it was impossible for him to do, without apparent danger of his life.

He undertook to ride five several times betwixt *London* and *York* in six days to be taken in

in one week, betwixt Munday morning and Saturday night; He began his journey upon Monday being the 26 of *May* in the year aforesaid, betwixt two and three of the Clock in the morning, forth of Saint *Martins* near *Alderſgate* within the City of *London*, and came to *York* the ſame day betwixt the hours of five and ſix in the afternoon, where he reſted that night; the next morning being Tueſday about three of the clock, he took his journey forth of *York*, and came to his lodging in Saint *Martins* aforeſaid, betwixt the houres of ſix & ſeven in the afternoon, where he reſted that night. The next morning being Wedneſday, betwixt two and three of the clock he took his journey forth of *London*, and came into *York* about ſeven of the clock the ſame day, where he reſted that night; the next morning being Thurſday betwixt two and three of the Clock, he took his journey forth of *York*, and came to *London* the ſame day betwixt ſeven and eight of the clock, where he reſted that night; the next morning being Fryday, betwixt two and three of the clock, he took his journey towards *York*, and came thither the ſame day betwixt the hours of ſeven & eight in the afternoon; ſo as he finiſhed his appointed journey to the admiration of all men in five days according to his promiſe, and upon Monday the the ſeven and twentieth of the ſame month he went from *York* and came to the Court at

Greenwich upon Tuesday the 28. to his Majesty in as fresh and cheerful manner as when he first began.

Anno 1608. In the fifth year of King *James*, upon the 19 of *February*, when it should have been low Water at *London-bridge* quite contrary to course it was then high water, and presently it ebbed almost half an hour, the quantity of a foot, and then suddenly it flowed again, almost two foot higher than it did before, and then ebbed again till it came to its course almost as it was at first, so that the next flood began in manner as it should, and kept its due course in all respects as if there had been no shifting nor alteration of Tydes; all this happened before twelve a clock in the forenoon, the water being indifferent calm.

And now we are come to our own memory, *viz.* the Reign of King *Charles* the First; in which we find that there was a Fish taken and sold in *Cambridge* Market, which had in its belly, a book of an ancient print, part whereof was consumed but enough left to be legibly read, as you may find in Mr. *Hammond L'estrange* his History of King *Charles* the first.

The wonder of his time, old *Thomas Parre* a *Shrop-shire* man, who attained to the age of 152 years and odd months, being afterwards brought up to the Court as a miracle of nature but having changed the air and dyet, he soon after dyed, and was buried in *Westminster* Abbey.

An

An Honourable Perſon in *Cheſhire*, being ſeven months gone with child, as ſhe ſat with her Husband and her Domeſtick Chaplain and divers others in her Dining-room, after meat: ſhe was ſenſible of an extraordinary ſtirring in her belly: which ſo lifted up her Clothes, that it was eaſily diſcernible to thoſe that were preſent, and upon a ſudden there was a voyce heard; but whence it ſhould come they were not able to conjecture, not ſuſpecting any thing of the Embryo in her Womb; Soon after they perceived the belly and garments of the Lady, to have a ſecond and a notable commotion; and withal heard a cry, as if it had proceeded from thence. While they were amazed at what had paſs'd, and were diſcourſing together of this prodigy: all that had before happened did a third time ſo manifeſtly appear, that (being now become the more attentive) they doubted not, but that the cry came from her Womb: the Girl that was ſo *loquacious* in the Womb of her Mother, doth yet live, and is like enough ſo to continue.

Mr. *Criſp* (Brother to Sir *Nicholas Criſp*) his dexterity in knowing the meaning of men by the motion of their lips, is very wonderful and is what is freſh in every ones memory, and well known to Merchants upon the Exchange. At the time when Sir *Alexander Cary* was beheaded upon *Tower-hill*, this Mr *Criſp*, having been long deaf before, preſſed to ſtand near

near the Scaffold; whereupon Mr *Huſt*, an Officer in the Train-bands, that kept the Guard, ſpake to him to forbear; he not hearing him continued his labour to get a convenient place till Mr. *Huſt* being told by ſome, who he was, ſuffer'd him to place himſelf right againſt the front of the Scaffold, and when Sir *Alexander* turn'd himſelf to ſpeak to the people, Mr. *Criſp* fixed his eyes upon his lips, during all the time of his ſpeech, which he ſo perfectly underſtood and carried away, that relating it to his friends, they much wondred at the way of his preception.

James Uſher, Lord Primate of *Ireland* was firſt taught to read by his two Aunts, who were blind from their Cradles and ſo never ſaw letters, yetwere they admirably verſed in the Scriptures, being able ſuddenly to give an account of any part of the Bible.

William Evans was born in *Monmouth-ſhire*, and may juſtly be counted the Gyant of our age, for his ſtature being two yards and a half in height, he was Porter to King *Charles* the firſt, ſucceeding *Walter Parſons* in his place, and exceeding him two inches in height but far beneath him in equal proportion of Body; for he was not only what the Lattins call *compernis*, knocking his knees together, and going out ſqualling with his feet, but alſo halting a litle, yet made a ſhift to dance in an Antimask at court, when he drew little

Jeffery

Jeffery the Dwarf out of his pocket, first to the wonder, then to the laughter of the beholders.

I have seen (saith my Author) one *John Ducker*; an *English* man, who in the year 1610. was carried about to shew for money, he was at that time about 45 year of age as far as might be discerned by his face, which now began to be wrinkled; he had a long beard, and was only two foot and a half high; otherwise of streight and thick limbs, and well proportioned, a less than he I have never seen.

There is to be seen, in the *Burrough* of *Leicester*, in the Church of St. *Martin*, a very remarkable Epitapth: which is this:

Here lyeth the Body of *John Heyrick* of this Parish; who departed this life the second of *April* 1589. being about the age of seventy six years, he did marry *Mary* the daughter of *John Bond* of *Warden*, in the County of *Warwick*, Esquire, He liv'd with the said *Mary* in one house full fifty two years; & in all that time, never buried Man, Woman, nor child, though they were sometimes twenty in household. He had issue by the said *Mary* five Sons and seven Daughters: the said *John* was Mayor of the town 1559. And again, *Anno.* 1572. The said *Mary* lived to 97 years, and departed the 8 of *December* 1611. She did see before her departure, of her Children and Childrens Children, and their Children to

the

the Number of one hundred forty and two.

The woman at *Oxford* which was condemned upon a ſuppoſed crime having hanged a good ſpace, and being by the Souldiers knockt divers times on the breaſt with the but-end of their Muskets, to put her the ſooner out of her pain; yet afterwards when ſhe was cut down and ready to be Anatomized there was life perceived in her, and by applying ſome things unto her ſhe recover'd her memory and ſences, was afterwards found guiltleſs of the fact, married had and three or four children.

June the ſecond *Anno* 1657. a Whale of a prodigious bulk being ſixty foot in length and of a proportionable bigneſs, was caſt on ſhore not far from *Green-wich*, which was lookt upon to be a great preſage of ſome wonderful matters ſoon after to enſue; and indeed the event proved it to be true; for not long after *Cromwell* full ſore againſt his will, in a great wind was hurryed away into another World.

The laſt, but not the leaſt wonder, is of one *Martha Taylor* near to *Packwel* in *Darbyſhire*, who from Saint *Thomas* day in the year of our Lord 1667. to the preſent writing hereof being the 11. day of *January* 1668. hath not taſted any ſuſtenance, in all that time; ſhe is ſtill living and audible to be heard, but more like an Anatomy or Picture of death, than a living creature.

Q. *What other wonders are there to be found in our Iſles of* Britan? *A.* In

A. In the Isle of *Man* are found at this day, certain Trees of Timber and other Wood in great abundance, many fathoms under the ground, which were thought to be brought thither and buried in *Noahs* flood, and not discovered till of late years.

At *Barry* Island in *Glamorgan-shire*, upon a Clift or hole of a Rock, laying your ear unto it, you may hear sometimes as it were the noise of blowing the bellows, others of Smiths striking at the Anvil; sometimes filing, clashing of Armour, and the like: this is said to be by inchantment by the great *Merlin*, who bound certain Spirits to work there in making of armour for *Aurelius Ambrosius* and his Britains, untill his return: but he being killed, they by the force of his charm are constrained to labour there still.

Q. *By how many several Nations hath this Land been inhabited?*

A. The first Inhabitants hereof were the *Britains*, whose offspring at this day is the *Welsh*; our seeming ancient Historians derive them from the *Trojans*, who came hither under the conduct of one *Brutus*; but this by Mr *Cambden* and our late antiquaries is rejected as a fable, who by many unanswerable arguments prove them to be descended from the *Gauls*; they were questionless a warlike Nation, and stoutly withstood the *Romans* in their invasion of them, being at last more over come by the treachery of *Andro-*

gens

geus and others, than by the *Roman* puissance.

The next were the *Romans*, who entred the Island under the conduct of *Julius Cæsar*, some few years before the birth of our Saviour. It continued a *Roman* Province, till after the year 400. when *Proconsul Ætius* taking with him away the *Legionary* Soldiers, to defend *Gallia* from the *Franks* and *Burgundians*, left south *Britain* a prey to the *Scots* and *Picts*, quitting our Island of themselves, to defend those Provinces nearer home.

The third Nation were the *Saxons*, a people of *Germany* called in by *Vortiger* King of the *Brittans*, in aid against the *Scots* and *Picts*, who then over-run this Island, but these Guests soon become their Masters, who under the leading of *Hengist* and *Horsus*, so planted themselves in this Island, that the native Inhabitants could never recover it from them.

These *Saxons* came not in all at once, but at seven several times, each under their Leaders, gaining a part from our Brittish Monarchy, till at last they ingrossed the whole to themselves; then was *England* divided into a *Heptarchy*, or seven several Kingdoms, all which were united into one by *Egbert* King of the *West-Saxons*, who was the first English Monarch.

The fourth people were the *Danes*, who made violent eruptions in this Island under the reign of King *Ethelred* the *Saxon* and so far they prevailed, that he was contented

to

to pay them the yearly Tribute of 10000 pounds, which at last they enhanced to 48000 pounds. This Tyranny *Ethelred* not able to endure, warily writ to his Subjects, to kill all the *Danes* as they slept on St. *Brices* night being the 12. of *November*, which being executed accordingly, *Swain* King of *Denmark* came with a Navy of three hundred and fifty sail into *England*, drove *Ethelred* over into *Normandy*, and tyrannized over the *English* with a very high hand, every *English* house maintaining one *Dane*, whom they called *Lord*, who living idly and receiving all the profit of the *English* labours, gave occasion to after-ages when they saw an idle fellow, to call him a *Lurdan*. And so imperious were they if that an *English* man and a *Dane* had met on a bridge, the *English* man must have gone back, and stayed till the *Dane* had come over. They used also when the *English* drank, to stab them, or cut their throats, to avoid which villany, the party then drinking used to request some of the next sitters by to be his surety or pledge, whilest he paid nature her due: and hence have we our usual custom of pledging one another, finally after the reign of three Kings, the *English*, threw of their yoke, and the *Saxons* were re-inthronized.

The fifth Conquest thereof was by *William* Duke of *Normandy*, Anno 1066. who with a strong Army entred the Land, slew King *Harold*, and with him 66654 of his *English*

gliſh Soldiers, Somewhat before that time was a great Comet, which portended as it was thought this change of government, of which one wrote thus:

A thouſand ſix, and ſixty year,
It is as we do read,
Since that a Comet did appear,
And Engliſh *men lay dead;*
Of Normandy *Duke* William *then*
To England *ward did ſail,*
Who conquer'd Harold *and his men,*
And brought this land to bale.

A brief Epitome or Chronical-diſcourſe of the Kings of England, *ſince the* Norman *Conqueſt.*

WIlliam the Firſt ſirnamed *Conqueror*, baſtard Son to *Robert* Duke of *Normandy*, who having conquer'd the Country, uſed ſuch policies as utterly diſheartned the *Engliſh* from hopes of better fortune, who thereupon yielded to him, and he having for twenty two years ruled, or rather tyrannized over the *Engliſh* Nation, dyed and was buried at *Cane* in *Normandy*.

William the ſecond ſirnamed *Rufus*, the ſecond Son of the Conqueror took the Crown upon him, his eldeſt brother, *Robert* being then buſie in the *Holy-Land*, who when the Chriſtians had conquered *Jeruſalem* choſe him King thereof, but he hoping for the Crown of

of *England* refused it, but his brother *William* taking possession in his absence, stoutly defended his Title, brought D. *Robert* to composition, & having reigned twelve years & eleven months wanting eight days, he at last hunting in the new forrest, was by the glance of an arrow shot by Sir *Walter Tirrel* struck in the breast whereof he immediately dyed, and was buried at *Winchester*, Anno 1100.

Henry the first, the youngest Son of the Conqueror, yet too old for his brother *Robert* in policy, took the advantage of time and stept into his Throne in his absence, against whom he warring, was by him taken and had his eyes put out; this *Henry* was for his learning sirnamed *Beuclark*, he reduced the measures of *England* to that proportion which we now call an *Ell*, he left behind him only one Daughter, reigned thirty five years, and lieth buried at *Reading*.

Stephen Earl of *Blois*, Son to *Alice* Daughter to the Conqueror, usurped the Crown; he was a man of Noble parts and hardy, passing comely of favour and personage, he excelled in martial policy, gentleness and liberality towards men: to purchase the peoples love, he released them of the tribute called *Darn-gelt*; he had continual War against *Maud* the Empress, and after a troublesome Reign of eighteen years, ten months and odd days, he dyed, and lieth buried at *Font Everard*.

Henry the Second Son to *Maud* the Empress

preſs, Daughter to *Henry* the firſt and to *Maud* Daughter to *Malcolm* King of *Scotland*, and *Margaret* Siſter to *Edgar Etheling*; by which means the *Saxon* blood was reſtor'd to the Crown. This *Henry* was a moſt magnanimous Prince, and by his Fathers inheritance added many of the *French* Provinces to the *Engliſh* Crovvn, as alſo the Dutchy of *Aquitain*, and the Earldoms of *Guyen* and *Poictou* by *Elbiner* his wife; and a great part of *Ireland* by conqueſt, towards the latter end of his reign he was much troubled with the unnatural rebellion of his Sons. He dyed the ſixth day of *July Anno* 1189. and reigned twenty four years and ſeven months lacking eleven days.

Richard the firſt, for his valor and magnanimous courage, ſirnamed *Cœur de Lion*, he with a moſt puiſſant Army warred in the *Holy-land*, where by his acts he made his name very famous, overcoming the *Turks* in ſeveral Battles, whom he had almoſt driven out of *Syria*, he alſo took the Iſle of *Cyprus*, which he afterwards exchanged for the Title of King of *Jeruſalem*, after many worthy atchievements performed in thoſe Eaſtern parts, returning homewards to defend *Normandy* and *Aquitain* againſt the *French*, he was by a Tempeſt caſt upon the coaſt of *Auſtria* where he was taken priſoner, and put to a moſt grievous Ranſom; finally he was ſlain at the ſiege of *Chalus* in *France*, by a ſhot from an Arba-

liſt,

list, use of which warlike Engine he first shewed to the *French*, whereupon a *French* Poet made these Verses in the person of *Antropos*,

Hoc volo, non alia Richardum *marte perire,*
Ut qui Francigenis Balistæ, primitus usum
Tradidit; ipse sui rem primitus experiatur,
Quamque aliis doeuit, in se enim sentiat artis.

It is decreed thus must great *Richard* die,
As he that first did teach the *French* to dart,
An Arbalist; 'tis just he first should try,
The strength, and taste the Fruits of his own Art.

In his days lived those Outlaws, *Robin Hood*, *Little John*, &c.

King *John* next succeeded, or rather usurped the Crown, his eldest brothers Son *Arthur of Britain* being then living; He was an unnatural Son to his Father, and an undutiful subject to his Brother, neither sped he better in his own reign, the French having almost gotten his Kingdom from him, who on the Popes curse came to subdue it, with whom joyned many of his Subjects, by which the Land was brought to much misery; Finally, after a base submission to the Popes Legat, he was poysoned by a Monk at *Swinsted Abby*; after he had reigned seventeen years and five months lacking eight days, and lieth buried at *Worcester*.

Henry the third, Son to King *John*, against whom the rebellious Barons strongly warred;

red; yet however he expelled the intruding *French* out of *England*, confirmed the Statutes of *Magna Charta*, and having reigned fifty six years and twenty eight days, was buried at *Westminster*, of which Church he built a great part.

Edward the first sirnamed *Long-shanks*, who warred in the *Holy-land*, where he was at the time of his Fathers death; a most Heroick magnanimous Prince, he awed *France*, subdued *Wales*; and brought *Scotland* into subjection, disposing of the Crown thereof according to his pleasure, he brought from thence the Regal Chair, still reserved in *Westminster-Abby*; he a right vertuous and fortunate Prince, reigned thirty four years seven months and odd days, and lyeth buried at *Westminster*.

Edward the second, a most dissolute Prince, hated of his Nobles, and contemned by the vulgar, for his immeasurable love to *Pierce Gaveston* and the two *Spencers*, on whom he bestowed most of what his Father had purchased with his Sword, as one writeth in these Verses.

Did Longshanks *purchase with his conquering hand*
Albania, Gascoyn, Cambria, Ireland,
That young Carnarvon *his unhappy Son,*
Should give away all that his Father won?

He having reigned nineteen years, six months and odd days, was deposed, and *Edward* his Eldest Son Crowned King. *Ed-*

Edward the third, that true pattern of vertue and valor; was like a rose out of a Bryar, an excellent Son of an evil Father; he brought the *Scots* again to a formal obedience, who had gained much on the *English* in his Fathers life time, laid claim to the Crovvn of *France* in right of his Mother, and in pursuance of his Title, gave the *French* two great overthrows taking their King prisoner, with divers others of the cheif Nobility: he took also that strong and almost impregnable Town of *Callice*, with many other fair possessions in that Kingdom; reigned fifty years, four months and odd days, and was buried at *Westminster*.

Richard the second, Son to *Edward* the black Prince, the eldest Son of King *Edward* the third, an ungovern'd and dissolute King He rejected the sage advice of his Grave Counsellors, was most ruled by his own self-will'd passions, lost what his Father and Grand-father had gained, and at last his own life to the *Lancastrian* faction: in his time vvas that famous, or rather infamous, rebellion of *Wat Tyler* and *Jack Straw*. He having Reigned tvventy tvvo years, three months and odd days, vvas deposed and murdered at *Pomfret* Castle.

Henry the fourth Son to *John* of *Gaunt* Duke of *Lancaster*, third Son to *Edward* the third, obtained the Crovvn more by force than by lavvful succession: he vvas a vvise prudent Prince, but having gotten the Crovvn unjustly

unjustly, vvas much troubled vvith insurrections of the subjects, vvhich he having quieted, surrended to fate, having reigned thirteen years, six months and odd days, and vvas buried at *Canterbury*.

Henry the fifth, vvho from a dissolute vicious Prince, became the mirror of Kings, and pattern of all Heroick performance, he pursued his Title to the Crown of *France*; beat the *French* at *Agin Court*, and was in a Parliament of their Nobility, Clergy, and Commons, ordained Heir apparent to the *French* Crown, but lived not to possess it, dying in the full carier of his victories at *Vincent Boyis* in *France*, and was brought over into *England* and buried at *Westminster*. He reigned nine years, five months and odd days,

Henry the the sixth, sirnamed of *Windsor*, his Birth place, of whom it vvas propheſied, that *What Henry of Monmouth had won*, (which vvas his Father) *Henry of Windsor should lose*. He vvas a very pious prince, and upheld his State, during the life of his Uncles, *John* Duke of *Bedford*, and *Humphry* of *Glocester*, after vvhose death, the Nobility grovving factious, he not only lost *France* to the *French*, but *England* and his life to the Yorkish faction. He having reigned thirty eight years, was overthrovvn by *Edward* Earl of *March*, descended by the mothers side from *Lionel* Duke of *Clarence*, second Son to King *Edward* the third, vvas arrested and sent to the Tovver: vvhere

vvithin

within a while after he was murthered, and buried at *Cherlsey*, since removed to *Windsor*.

Edward the fourth, a prudent, politick Prince; He after nine bloody Battles, especially that of *Tawnton*, in which were slain of the *English* thirty six thousand on both sides, was at last quietly seated in his dominions of *England* and *Ireland*; Reigned twenty two years, one month and odd days, and was buried at *Windsor*.

Edward, the fifth, his Son a King proclaimed, but before his Coronation was murdered in the Tower.

Richard the Third, brother to *Edward* the fourth, was Crowned King, ascending to the same by steps of blood, murdering King *Henry* the sixth, and Prince *Edward* his Son, 3. *George* Duke of *Clarence* his own Brother, with many faithful servants to King *Edward*. 4. *Edward* the fifth his lawful Soveraign, with Prince *Richard* his brother. 5. *Henry* Duke of *Buckingham* his great friend, and 6. one *Collingborn* an Esquire, who was hang'd drawn an quartered, for making this Verse.

The Cat, the Rat, and Lovel our Dog,
Rule all England *under a Hog.*

Finally having, reigned two years and two months, he was slain by *Henry* Earl of *Richmond*, and buried at Grey Fryers Church at *Leicester*.

Henry the seventh, who united the two

Houses of *York* and *Lancaster*, by marrying with *Elizabeth* the Daughter and Heir to *Edward* the fourth. He was a prince of marvellous Wisdom, Policy, Justice, Temperance and Gravity; and notwithstanding great troubles and wars, which he had against home-bred Rebels, he kept his Realm in right good order; he built the Chappel to *Westminster-Abbey*, a most accurate peice of work, wherein he was interred after he had reigned twenty three years and eight months.

Henry the eighth, who banished the Popes supremacy out of *England*, won *Bulloign* from the *French*: lived beloved and feared of his Neighbour Princes, the last of our Kings whose name began with the Letter *H.* which Letter had been accounted strange and ominous, every mutation in our State being as it were ushered in by it, according as I find it thus versed in *Albions England*.

Not superstitiously I speak, but H *this Letter still*
Hath been accounted ominous to Englands *goodorie*
First Hercules, Hesion, *and* Helen *were the cause*
Of war to Troy, Æneas *seed becoming*
Out-laws.
Humber the Hun *with foreign Arms did first*
the Brutes *invade,*
Hellen *to* Romes *Imperial Throne the* British *Crown convey'd.*
Hengist *and*, Horsus *first did plant the* Saxon
in this Isle
Hungar *and* Hubba *first brought* Danes *the*
sway'd here long while.

At Harold *had the* Saxons *end, at* Hardy Cnute *the* Dane,
Henries *the first and second did restore the English reign.*
Fourth Henry *first for* Lancaster *did* Englands *Crown obtain.*
Seventh Henry *jarring* Lancaster *and* York *unites in peace,*
Henry *the eighth did happily* Romes *irreligion cease.*

King *Henry* having Reigned thirty seven years, nine months and odd days, dyed and was buried at *Winsor.*

Edward the sixth, a most vertuous religious Prince, whose wisdom was above his years, and whose piety was exemplary, he perfected the reformation begun by his Father King *Henry.* At the age of sixteen years he departed this life, having Reigned six years, five months and odd days, and was buried at *Westminster.*

Mary his Sister whom King *Henry* begat of *Katharine* of *Spain*, she restored again the Mass, set at liberty those Bishops imprisoned in her brothers Reign, and imprisoned those who would not embrace the Romish perswasion. she was very zealous in the cause of the Pope, for not yielding to which, many godly Bishops, and others of the Reformation suffered Martyrdom. In her time was *Callice* lost to the French, the grief whereof it was thought brake her heart, she Reigned five

years, five months and odd days, and was buried at *Westminster*.

Elizabeth, daughter to *Henry* the eighth by the Lady *Ann* of *Bulloigne*; a most Heroick vertuous Lady, she again banished the Popes power out of *England*, reduced Religion to its primitive purity, and refined the Coyns which were then much corrupt. For the defence of her Kingdom, she stored her Royal Navy with all warlike munition, aided the Scots against the French, the French Protestants against the Catholiques, and both against the Spaniard, whose invincible Armado (as it was termed) she overthrew in 88. *Holland* found her a fast friend against the force of *Spain*; the Ocean it self was at her command, and her name grew so redoubted; that the *Muscovite* willingly entred into League with her. She was famous for her Royal Government amongst the *Turks*, *Persians*, and *Tartars*; which having endured forty four years five months, and odd days, she dyed, being aged about seventy years, and was buried at *Westminster*.

King *James*, a prince from his Cradle, the sixth of that name in *Scotland*, and the first in *England*. He excelled for Learning and Religion a second *Solomon*, in whose Reign during all the time thereof, our Land was enriched with those two blessings of peace and Plenty. He dyed in a good old age notwithstanding the Treason of the *Gowries* and

the Powder-plot. Reigned twenty two years and three days, and was buried at *Westminster*.

Charles the first, Son to King *James*, a most pious, prudent, virtuous prince, enriched with all excellencies both of mind and body: He was by his own Subjects most barbarously murdered before his pallace Gate at *Whitehall*, *Jan.* 30. An. 1648. after he had Reigned twenty three years, ten months and 3 days.

Twit Papists now not with the Powder-plot,
This blacker deed will make the same forgot.

Charles the second, the Heir of his Fathers vertues and Crown, who having been long detained from his right, by the prevailing sword of Rebels, was miraculously restored to his Subjects and Kingdom, *May*, the 29. 660. Who God grant long, long, long to Reign.

May they be all Rebels and Traitors reckon'd,
Who wish the least hurt unto Charles *the Second.*

Hereafter followeth the Histories of St Denis *the Titulary Saint of* France, *St.* Romain, *and some others, being after used in discourse, for the Readers better information and delight, according as we find in the Legend of them,*

SAint *Denis* is said to be the same *Dionsius* of *Areopagita*, mentioned in the Acts of the Apostles; who being converted himself

thirsted after the conversion of others, and to that end he with *Rusticus* and *Eluther.* travelled into *France* then called *Gauls*, where he converted many to Christianity, and became the first Bishop of *Paris*, making *Rusticus* his Arch-Priest, and *Eluthertus* his Deacon. Afterwards in the Reign of *Domitian* the Emperor, persecution growing hot, *Fescennius* Governor of *Paris* commanded that he should bow before the Altar of *Mercury*, and offer Sacrifice unto him, which St. *Denis* with the other two before-named refusing to do, they were all three of them condemned to be beheaded, which was accordingly executed on *Mont Matre*, distant about a mile from *Paris*. Now it came to pass that when the Executioner had smitten off Saint *Denis* his head, that he caught it up between his Armes, and ran with it down the Hill as fast as his legs could cary him: half a mile from the place of his Execution, he sate down and rested; and so he did nine times in all, till he came to the place where his Church is now built, where he met with a very old woman whom he charged to bury him in that place, and then fell down and died, being three English miles from *Mont Matre*, and there he was buried together with *Rusticus* and *Eluthertus*; who were brought after him by the people. Afterwards by the succeeding ages, when Christianity had got the upper-hand of Paganism, in the nine several places where he

he rested, are erected so many handsome Crosses of stone all of a making.

To the memory of this Saint, did *Dagobert* the first build a Church in the place where he was buried; for so it happened that this *Dagobert* during the life of *Clotyre* the second his Father, had cruelly slain *Sadresingille* his Governor. To avoid the fury of his Father, much incensed at that Unprincely action, he was compelled to wander up and down *Erance* hungry and thirsty. In this miserable condition coming to the Sepulcher of Saint *Denis*, he laid him down and slept, when there appeared to him an old man with a staff in his hand, who told him that his Father was dead, and that he should be King, and desired him that when it came so to pass, he would build a Church there in the honour of St. *Denis*; which *Dagobert* coming to be King, accordingly did, and a Bishop was sent for in all haste to bless it. But it hapned the night before the Bishops coming, that there came to the Town an ugly Leper, who desired to lie in the Church. And when he was there about twelve a clock at night, our Saviour came into the Church in white Garments, and with him the Apostles, Angels, and Martyrs, with most delicious Musick; And then Christ blessed the Church, and bid the Leper tell the Bishop, that the Church was already blessed, and for a token of it, he gave the Leper his Health, who on the next morning was

found to be found and perfectly whole.

The Legend of Saint Romain.

SAint *Romain* was Bishop of *Roven* in *France*; It happened that in his time there was a poysonous Dragon, which had done much harm to all the Country thereabouts; many ways had been tryed to destroy him but none prospered; at last *Romain* being then Bishop of the Town undertook to do it; and accompanied only with a Thief and a Murderer, he marched towards the place where the Dragon lay; upon sight of the Dragon the Theif stole away, but the Murderer went on and saw the Holy man vanquish the Serpent, and only with a Stole (which is a neck habit sanctified by his Holiness of *Rome*, and made much after the manner of a Tippet) with this stole tyed about the neck of the Dragon, doth the Murderer lead him prisoner to *Roven*, the people much admiring at the same, highly extolling the Bishop, pardoned the Murderer, and burned the Dragon to ashes. In memory of this marvellous act, King *Dagobert* the first; (who Reigned in *France Anno* 632) granted unto *Andoin* or *Owen*, successor to St. *Romain*, that from that time forwards the Chapitre of the Cathedral Church of *Roven*, should every Ascension day, have the faculty of delivering any Malefactor, whom the Laws had condemned. This that King then granted, and all the following Kings even to this time have successively confirmed it.

Of

Of Saint Dunſtan.

SAint *Dunſtan* was Arch-biſhop of *Canterbury* in the time of *Etheldred* the *Saxon* King; he was (according to the opinion of thoſe times) of great ſanctity of life, being aſleep one day in the Church he dreamed ſome thing of the Devil, whereupon he ran about purſuing him even to the top of the Church, and came down again in his ſleep without any hurt. At another time the Devil came to tempt him in the likeneſs of a beautifull Damoſel, but St. *Dunſtan* caught up a pair of tongs being red hot, and therewith ſo pincht the Devil by the Noſe, as quite ſpoyled his countenance, and for ever taking tobacco through the noſe again. He alſo coming once into a Gentlemans houſe where were ſeveral inſtruments hanging up againſt the Wall, at his entrance in, they of their own accord fell on playing. It is reported of him that when he Chriſtened King *Ethelred*, the child with hiss ordure defiled the Fount, whereupon St. *Dunſtan* ſaid, By *Gods Holy Mother, this Child if he live will prove a ſloathful perſon*, which accordingly came to paſs, the *Danes* in his time over-running *England*. This St. *Dunſtan* flouriſhing about the year of our Lord 978.

Of Thomas Becket.

THomas *Becket* was the Son of one *Gilbert Becket*, which *Gilbert* being taken priſoner among the Sarazens, the Kings daugh-

ter of that Country fell in love with him, gained his liberty, and came over into *England*, where she was baptiz'd in the Church of St. *Paul*, and married to this *Gilbert*, who upon her begot this *Thomas*, afterwards made Arch-bishop of *Canterbury* by King *Henry* the second, in which place he behaved himself very high; as well against the King as against the Nobles; nor was he it seems much beloved of the Commons, for coming one day into a Town in *Kent*, the people cut off his Horses tail, whereupon the Children of that County for a long time after (as the legend reports) were born with long tails like Horses, he was at last slain in his Cathedral Church of *Canterbury* by four Knights, and after his death by the Pope Cannonized for a Saint. Many miracles are said to be by him performed, as namely how a fellow for stealing a Whetstone was deprived of his eyes, but praying to St. *Thomas*, he had his sight again restored; nay a Bird flying out of a Cage, and being pursued by a Hawk, and ready to be seized on, the Bird crying out only *Saint Thomas help me*, the Hawk, immediately fell down dead, and the Bird escaped. His Tomb was afterwards much enriched with costly gifts, and visited by Pilgrims from all places, according to what we find in *Chaucer*.

From every Shires end
Of England do they wend,
The Holy blissful Martyrs Tomb to seek,
Who hath them holpen wherein they beseek.

JESTS.

A new way to know the Father of a Child.

A Wench that lived in a Knights service was gotten with child, and brought to bed of a goodly Boy, before it was publickly known in the house: after her uprising, being examined before a Justice of the peace, to know who was the Father of the child, she said, she could not tell well herself; for there was two of the Knights servants that had to do with her about the same time, whereof the one was a Welsh man, the other an English man: one of them she said was the Father, but which of the two she was not certain. This doubtfull case put the Justice in a great quandary, upon which of them to lay the charge of bringing up the child, but the Clerk said he would soon decide the controversie whose the child was; and thereupon went into the Kitchen, and toasted a bit of Cheese, and then brought it and offer'd it the child putting it to his mouth, which made the Child to cry, refusing it as much as it could. Whereupon the Clerk said, upon my life the Welsh man is not the father of it, for if he were *it would have eaten toasted Cheese at a day old.*

The King of Swedens *Goose.*

THe King of *Swethland* coming to a town of his enemies with a very little company, they to slight his force, did hang out a Goose for him to shoot at; but perceiving before

before night that these few Soldiers had invaded, and set their cheifest Holts on fier, they demanded of him what his intent was? To whom he answer'd, *To roast your Goose.*

Upon Latine.

A Company of Country fellows disputing of Learning, and what a crooked, hard, and intricate a thing it was to be a good Schollar: truly says one, and so it is; for I have heard your best Latine is in *Crooked Lane.*

The Fellow and Miller.

ONe being much abused by a Miller, the fellow at last told him, that he thought that there was nothing that he could imagine more valiant than the collar of a Millers shirt; and being asked what reason he had to think so, he answered, *Because every morning it had a thief by the neck.*

Of Womens pride.

AN ancient Tradesman living in *London*, had a wife who carried a very stately meen, and delighted very much in brave apparrel. Upon a time walking abroad with other women her Neighbors, they espied a pair of silk Stockings upon her Legs; which made them not let their Husbands live in quiet, till they also had the like. Their husbands unwilling to be at that charge, and yet loth to displease their wives, went to the ancient Gentleman, and said, Sir, the sufferance of your wives pride, hath spoiled all ours, for since she hath worn Silk Stockings,

our

ur wives have grown so importunate, that ey must needs have the like, and you are he cheifest cause in suffering her to wear the me. *O my good neighbours* (said the Gentle- an) *I have great cause in doing so, for seeing I nnot please my wife above the Knees, I must eds please her below the knees, and the only y to please a woman, is to let her have her will.*

A Gentleman and his Huntsman.

A Gentleman that used to hunt very much being at the fall of a mighty Stag, whilest e was breaking open, he began to fall into iscourse with this Huntsman, averring, at not any creature upon earth had a more ick and tough skin, than a well grown Stag. o which the Huntsman answer'd. Sir, if it not offensive to correct you, I am not of our worships mind; for I do think many ke creatures have skins tougher than any ag in the forrest. His Master desirous to now the reason of his opinion, askt him hat creatures those were? To which the untsman answered, Marry Sir, Cuckolds, or I could never meet with any Stag whose ide was so tough, but that his horns would eak out, and branch from his brows: but e skin of a Cuckolds forehead is so hard d impenetrable, that be his horns never so ide and large, they are kept so within, that ey are never known to be outwardly visible.

Of

On a Spaniſh Souldier.

A Spaniſh Souldier being very ſick, expecting death every moment, made his Will, bequeathing amongſt other things his Piſtol, in an eſpecial manner to his phyſitian; who demanding his reaſon for ſo doing, O Sir (ſaid he) that inſtrument joyn'd with your practice, you need not to fear, but you may kill whom you pleaſe.

On a Gallants Cloak.

ONe ſeeing a Gallant who had on a Cloak which was all plain without, and plusht within, ſaid, that Cloak is far different from the Wearer, who is worſt within and beſt without.

Horſes to be Lett.

A Countrey fellow riding to *London*, by chance caſting his eyes upon a Sign, read theſe words. *Here are Horſes to be Lett*, 1664. which was the year when the Sign was firſt ſet up, but he imagining it to be the number of the Horſes; turned to his companion and ſaid, ſo many Horſes in one place to be hired, *I much marvel what ſhift they make for Stable-room.*

Of Rape-ſeed.

A Handſome young fellow having ſeen a Play at the *Red-Bull*, after it was done came to one of the Players, and deſired him if his leiſure would permit to accept of a bottle of Wine, for his better acquaintance, which being accepted, the player deſir'd him

to

to go as far as the Kings head in St. *Johns Street*, and he would, as soon as he had made himself ready attend him there. In the mean time to keep him company, he desired a friend of his to go along with him, promising to come to them instantly. But staying a pretty space, his friend desired to be excused, he having some business to do, but engaged to be there in a quarter of an hour. The Player comes in the mean space, and finding the Gentleman alone, when his friend came he began to chide him, for his absence: He presently craved pardon, and begins to excuse himself, that he had been abroad to buy *Rape-seed*, and that he stayed to feed his birds. At the word of *Rape-seed*, the man rose from the Table in great anger, telling the player, that he came in courtesie to desire his acquaintance, and to bestow the Wine upon him, not thinking he would have called that Fellow up to abuse him, (they wondring what he meant) he proceeded, 'Tis true indeed I was arraigned the last Sessions at *Newgate for a Rape*. But I thank God I came off like an honest man, little thinking to be twitted of it here. Both began to excuse themselves as well as they might, pleading ignorance of the knowledge of any such thing. But he that gave the offence, thinking the better to express his innocence; young Gentleman, said he, to shew you how far I was from any intention of wronging you,

look

look you here; as I have *Rape-seed* in one pocket for one Bird, so here is *Hemp-seed* on this side for another. At which word *Hemp-seed*, saith the young man, why villain dost thou think I have deserved hanging? and took up the pot to fling at his head, but his hand was stayed; and as error and mistake began the quarrel, so Wine ended it.

A Ladies Serving-man.

A Lady sending her Serving-man to the Play-house to know what was play'd that day one of the players told him, *'Tis pitty she was a Whore*, (a play so called) which the fellow mis-understanding, told him they were base rogues to call his Lady Whore, who was as honest as any of their Mothers.

On a Play-Book.

ONe having a Play-book call'd the Wits, which he much valued, by chance lost it, for which he fell in a very great passion; one of his friends coming in the interim, and asking the cause of his distemper: it was answered, that he had lost his Wits.

An ignorant Constable.

TWo Gentlemen of *Stepny*, going homewards over *Moor-fields*, about twelve of the clock at night, were staid by an impertinent Constable with many frivolous questions, more by half to shew his Office than his wit; one whereof was, *If they were not afraid to go home at that time of the night*? they answering no: Well said he, I shall let you pass at

t this time, but if you ſhould be knockt on he head before you get home, you cannot out report *that there was a good watch kept in Moor-Fields.*

On the Hangman.

ONe hearing that the Hang-man was forced to nooſe up the Vintners Boy at *Ratcliff-croſs*, twice, before he was quite dead; ſaid, that he thought the Hangman thereby had ſo much diſcredited his place, that after his death an honeſt man would ſcarcely accept of it.

On a drunken Husband.

A Fellow that was drunken, fell a beating of his wife, telling her of many faults that ſhe had committed; to which ſhe anſwered, you tell me of a great many crimes, *but you will not ſtand to a word of what you ſpeak.*

A Country-man and Conſtable.

A Simple Country-man having Term buſineſs in *London*, and being ſomewhat late abroad in the night, was ſtaid by a Conſtable and ſomewhat hardly intreated; the poor man obſerving how imperiouſly he commanded him askt him what he was? to which he replyed, I am the Conſtable, and this is my Watch; and I pray you Sir (ſaid the man) for whom do you watch? the Conſtable replyed, I watch for the King; for the King, ſaid the Country-man ſimply, then you may let me paſs quietly home to my lodging, for I can give you a Certificate from ſome of my Neighbors

bors who are now in Town, that I am not the King, but Gaffer *Jobson* of *Darbyshire*.

The Reversion of a house.

ONe came bragging from the Court of Aldermen, overjoy'd with the obtaining of a suit, for saith he, they have promised me the Lease of the next House that falls. To whom one standing by replied, but had it been my case I should rather have petition'd for *a House that stood*.

The Thiefs Destiny.

A Fellow being tryed for his life before a Judge, alleaged for himself, that he could not avoid it, because it was his destiny, that he should steal; if so said the Judge, then know also, It is your destiny to be hanged.

A Spaniard whipt.

A Spanish Cavaleiro being for some faults by him committed, whipped through the principal streets of *Paris*, and keeping a sober pace, was advis'd by a friend to make more haste, that he might the sooner be out of his pain; but he half in choler replyed, *That he would not lose the least step of his pace for all the Whipping in* Paris.

The distressed Mariner.

A Mariner in a great storm prayed devoutly to the Virgin *Mary*, promising her, that if she would deliver them from that danger, when he came on shore, he would offer at her Altar a Candle as big as the Main-Mast

Mast of his Ship: which when one of his Companions over-heard, he jogged him on the elbow, telling him it was impossible to be done, *Tush* (said he) *we must now speak her fair because we are in trouble, but if I get safe on shore, I will make her be content with one of six in the pound.*

Lame Verses.

ONe was telling his friend of some Verses which he made as he was riding upon the Road on a trotting Horse; to whom the other answered, Nay if you had not told me I should have known by your verses what pace your horse went.

A Medicine for the Tooth-ach.

A Gentleman and a Gentlewoman sate together talking; which Gentleman had a great pain in one of his teeth, and said thus; Mistriss, I have a tooth in my head that grieveth me sore, I would it were in your tail: to whom she answered, in faith, Sir if your tooth were in my tail, it could do but little good: *but if there be any thing in my tail that can do your tooth good I would it were in it.*

The Countrey fellow and Doctor.

A Country-fellow was sent with his Fathers urine to the Doctors, and knocking at the door, the Physitian opening unto him, he presented him the Urinal; who as he took it from his hand, askt him withal from whence he came? to whom the fellow made

made answer, I hope your Worship is wise enough to find that in the water.

The Country-fellow, and Judge.

A Country-fellow was subpœna'd for a witness upon a Tryal of an action of defamation, at a quarter-sessions holden in the country; he being sworn, the Judge bid him to say the very same words that he heard spoken, the fellow was loth to speak, and hum'd and haw'd for a good space, but being urged by the Judge, he at last spake, *My Lord, said he, you are a Rogue*, The Judge seeing the people begin to laugh, called to him, and bid him speak to the Jury, *for they were Twelve of them.*

A Lame Horse.

UPon a Frrday in *Smithfield* one willing to put off a lame Horse, and therefore not willing to have him rid, had tyed him by the Bridle to the Rails, a Chapman liking the Nagg, came somewhat near the price because the Seller warranted him sound of wind and limb; but before he would part with his Money desirous to see what mettal he had, he rid him upon the stones, and perceived the poor Jade to halt down right: at which the Chapman vexing, askt the other if he was not ashamed to put a lame unserviceable Jade upon him, and warrant him sound. To whom the other answered, I assure you he is as sound as any Horse in *England*, but that it was your fortune to try him *when his foot was asleep.* The

The Unthrift and his Sweet heart.

A Fellow that was a great ſpend-thrift told his Sweet-heart that he loved her like any thing; what thing do you mean ſaid ſhe: Any thing Sweet-heart, quoth he, what you pleaſe. Then (replyed ſhe) do not love me like mony; *For then I am ſure you will not keep me.*

A Lords Chaplain.

A Lord deſired his Chaplain to write a Copy of verſes on his Lady, who was a great ſhrew, it was promiſed but not performed, the Lord asking a reaſon of his delay, ſaid the Chaplain, *what need you, my Lord, deſire a Copy, when you have the Original?* my Lady hearing thereof, cauſed the Chaplain to be turned away, and ſo he paid for his wit.

A Country Fellow.

A Country Fellow, who had never ſeen *London*, was abuſed one day by ſome young Clerks of an Inn of Chancery, who thereupon complained to the Principal of the houſe, in this manner; *I have been much abaſed by a company of Raſcals belonging to this Houſe, and being informed that you are the Principal, I thought good to acquaint you therewith.*

A Drunken Gentleman.

A Gentleman having drank very hard at the *Kings-head* Tavern, came reeling out up *Chancery-Lane*, and chanced to reel within the

the Railes of the Pump, and kept his motion round so long, that he was tired, he asked one that passed by where he was, he told him over against the Chancery: *I thought so* (*said he*) *and that's the reason, I think I shall never get out of this place.*

Of Dying in Dept.

A Citizen dying greatly in debt, it coming to his Creditors ears; farewell says one, there is so much of mine gone with him, and he carried so much of mine said another, one hearing them make their several complaints, said, *well, I see now though a man can carry nothing of his own out of this world, yet he can carry a great deal of other mens.*

A Cross Wife.

A Young man Married a cross peice of Flesh, who not content, tho' her husband was very kind, made continual complaints to her father, to the great grief of both Families, the husband being able no longer to endure this scurvy, humour bang'd her soundly: hereupon she complain'd to her father, who understanding well the perverseness of her humour, took her to task, and laced her sides soundly too; saying, *goe and commend me to your Husband, and tell him I am now even with him, for I have cudgelled his wife as he hath beaten my Daughter.*

A Womans beating her Husband.

IN the last great plague time, a Constable heard a woman beating of her husband; where-

whereupon he ran immediately and sat a cross on the door, and a watchman to attend, being asked the Reason; he said, *a greater plague under Heaven could not befall a man than for to be beaten by his wife.*

A Maid and her Master.

A Gentleman having a very handsome servant, and as he verily believed a Maid, sollicited her to lye with him; but she refused; at last it came to this, that all she feared was he would hurt her, he told her no: she said, if he did she would cry out; all being finished, *La you there*, said he, did I hurt you? *or did I cry out*, said she? her Mistres, not long after perceiving her puking, askt her whether she were not with child, charging her home, she confest, and that it was her Master got it, where said she? in the Truckle-bed; where was I then? in the high-bed forsooth asleep, O you Whore, why did you not *cry out? why forsooth* (said she) *since my Master did not hurt me, why should I cry out? had you been in my condition would have done it*;

A Shoemaker and a Cobler.

A Shoemaker to mock a Cobler being black sayth, what news from Hell? how fares the Devil? 'faith says the cobler, he was just riding forth as I came thence, *and pulling on his boots, he complained grievously that he was in the Shomakers stocks, and desired me to send him a Shoemaker to widen his Boots and draw them on for him.*

A Wearisome Guest.

A *Gentleman fallen to decay, shifted where he could, amongst the rest, he visited an old acquaintance, and stayed with him seaven or eight days, in which time the man began to be weary of his Guest, and to be rid of him, feigned a falling out with his wife, by which means their fare was very slender: the Gentleman perceiving their Drift, but not knowing whither to go to better himself,* told them he had been there seven dayes, and not seen any falling out between tvvixt them before; and he vvas resolved to stay fourteen days longer, but he vvould see them friends again.

Of a Ducking-stool.

Some Gentlemen Travelling, and coming near to a Town, saw an old woman Spinning near a Ducking-stool; one to make the company merry asked the good woman, what that Chair was made for? Said she; you know what it is; indeed said he not I, unless it be the Chair you use to spin in; no no, said she, you know it to be otherwise. Have you not heard that it is the Cradle your good Mother hath often layn in.

A Lottery.

One was perswaded to venture something in the Lottery; not I said he, for none has luck at it but rank Cuckolds: his wife standing by perswaded him by all means to venture; for said she, I am certain you will have very good luck.

Upon a Pint of Claret.

TWo Gentlemen coming into a [illegible]orn, one of them called for a pint of Claret, why do you love Claret, said the other! for my part I'le see it *burnt* before I'le drink a drop of it.

A Prisoner.

A Citizen coming into *Ludgate*, saw there an old acquaintance of his, Lord, *Tom* says he, how came'ft thou hither? he replyed, *a blind man might have come hither as well as I, for I was led hither betwixt two, who would not suffer me to go any other way.*

Of going in the Dark.

A Fellow going in the Dark, held out his Armes to defend his face; coming against the door which stood out right, he ran his nose the edge thereof; whereupon he cryed out; *Hay day, what a pox is the matter, my nose was short enough just now, and is it in so short a time grown longer than my Armes.*

Of a Robbery.

Some theives met with a man, and robbed him of all he had, then bound him and laid him in a wood: a little after they met another, and served him in like manner and laid him not far from the other; the first cryed out, *I am undone, I am undone*, the other hearing him say so, desired him to come and undo him too, since he was undone himself.

A Maids picture.

A ...ng Gentlewoman desired an excellent Painter, to draw her exactly as she was a Maid; and of the same stature, which he did according to her desire excepting (as she said) that he had drawn her less than she was; *O Madam*, said he, *Posterity would never believe my draught had I made you taller or so big, for it is very rare in this age, to find a Maid so bigg and so tall.*

Of a Knight.

AN Old Knight requested a favour of the King, but was denyed: thinking that the Meanness of his habit, and bushiness of his beard was the cause of his ill success, he went home, and having shaved all off, and drest himself *a-la-mode*, with a flaxen perriwigg, re-adressed himself to his Majesty concerning the same business; his Majesty perceiving the deceit, said to him, *I would be glad to gratify your desire, but it is not long since I denyed it to your Father, and it were unjust to grant the Son, what I denyed the Father.*

POEMS.

A farewel to folly by Sir Kenelm Digby.

FArewel ye gilded follies, pleasing troubles;
Farwel ye honor'd rags, ye christial bubles;
Fame's but a hollow eccho; Gold poor clay,
Honor the darling but of one short day!

Beauties

Beauties chief Idol, but a damask Skin;
State, but a Golden Prison to live in,
And torture free-born minds; imbroyder'd
Trains,
But goodly Pageants: proudly swelling veins
And blood ally'd to greatness is but loan
Inherited, not purchas'd nor our own.
Fame, Riches, Honor, Beauty, Gold, Trains,
Birth,
Are but the fading blessings of the earth.
I would be rich, but see man too unkind
Digs in the bowels of the richest mine.
I would be great, but yet the Sun doth still
Level his beams against the rising Hill.
I would be fair but see the Champion proud
The worlds fair eye, oft setting in a cloud.
I would be wise, but that the Fox I see
Suspected guilty, when the Fox is free.
I would be poor but see the humble Grass
Trampl'd upon, by each unworthy Ass;
Rich, hated; wise suspected; scorn'd if poor;
Great, fear'd; fair, tempted, high; still
envied more.
Would the world then adopt me for her heir
Would Beauties Queen entitle me the fair;
Fame speaks me Honors Minion; and could I
With Indian Angels, and a speaking eye.
Command bare heads, bow'd knees, strike
Justice dumb,
As well as blind, as lame, and give a tongue
To stones by Epitaphs, be call'd great Master
Of the loose lines of every Poetaster;

Could I be more than any man that lives,
Great, wise, rich, fair, in all superlatives;
Yet I those favours would more free refuse
Than ever Fortune would have had them
mine:
I count one minute of my holy leisure,
Beyond the mirth of all this earthly pleasure.
Welcome pure thoughts, welcome ye careless Groves,
These are my Guests, this is the court age loves.
The winged people of the skies shall sing
Me anthems, by my sellers gentle spring.
Divinity shall be my Looking glass,
Wherein I will adore sweet vertues face.
Here dwells no heartless Loves, no pale faced Fears,
No short Joys purchas'd with eternal tears.
Here will I sit and sing my hot youths folly,
And learn to affect an holy melancholy;
And if contentment be a stranger, then
I'le ne're look for it but in Heaven agen.

Humane life Charactered by Francis *Viscount St* Albanes.

THe World's a Bubble,
And the Life of Man,
Less than a span.
In his conception wretched,
From the Womb,
So to the Tomb:
Curs'd from his Cradle,
And brought up to years
With Care and Fears.

Whothen to frail mortality shall trust,
But lines the water, and doth write in dust.
Yet whiles with sorrow
Here we live oppresst,
What life is best?
Courts are but
Superficial Schools
To dandle fools:
The Rural parts
Are turn'd into a Den
Of Savage men:
And where's a City from all vice so free,
But may be term'd the worst of all the three.
Domestick Care
Afflicts the Husbands bed,
Or pains his head:
Those that love single
Take it for a Curse,
Or do things worse:
Some wish for Children,
Those that have them none,
Or wish them gone;
What is it then to have, or have no wife,
But single thraldom or a double strife.
Our own affections
Still at home to please,
Is a Disease;
To cross the Seas
To any forraign Soil,
Peril or toil,
Wars with their noise affright us,
And when they cease
We are worst in peace:

What then remains, but that we still should cry,
Not to be born, or being born to die?

A Prisoner's Complaint.

I Late us'd to resort unto the brook,
To catch the fish with either net or hook;
Whereas these creatures did learn unto me,
From danger neither land nor waters free;
For whilest on Fowls, Fishes. and Beasts we feed,
Earth, Air, and Water shall be ransacked,
The gluttenous belly to satisfie,
Thus to preserve one Creatures life, how many creatures die?
I late used to walk a broad i'th fields,
To take the pleasure spring and summer yields
Whereas the Flowers denote to me;
Of our short life the mutability.
One day in pomp, next day i'th dirt they lie;
This day we live, too morrow we may die.
For this our life's so short, and full of sorrow
None can assure himself to day, he shall live till to morrow.
I once us'd to rise early in the morn,
To hunt the Fox that enemy to Corn:
And chase the timerous Hare, and by that way,
I had both pleasure and sometimes, a prey,
But of those Joys I am now quite bereft,
And unto me (alas) is nothing left,
But the remembrance only: poor relief,
To think on Joys that now are past, to ease my present grief.

The

The Description of a Chast Mistress

Like the Violet, which alone
Prospers in some happy shade.
Such my Mistress lives unknown,
To no looser eye betrayed.
For she is to her self untrue,
Who delights i'th publick view
Such her beauty as no arts,
Have enricht with borrowed grace;
Her high Birth no pride imparts,
For she blushes in her place.
Folly boasts a glorious blood,
She is noblest being good,
Cautions, she knew never yet
What a wanton Courtship meant;
Nor speaks loud to boast her wit,
In her silence eloquent.
Of her self survey she takes
But 'tween men no difference makes.
She obeys with speedy will
Her grave parents wise commands;
And so innocent, that ill
She nor Acts, nor understands.
Womens feet run still astray,
If once to ill they know the way.
She sayls by that Rock the Court,
Whereof honour splits her Mast,
And Retire'dness thinks the Port,
Where her Fame may Anchor cast
Vertue safely cannot sit,
Where Vice is enthron'd for wit

She holds that days pleasure best,
When sin waits not on delight;
Without Masque, or Baill, or Feast,
Sweetly spends a winters night.
O're that darkness whence is thrust,
Prayer and sleep oft governs dust.
She her throne makes reason climb,
While wild passions captive lie;
And each article of time,
Her pure thoughts to Heaven fly.
All her vows religious be,
And her Love she vows to me.

The Surprizal, Or Loves Tyranny.

THere's no dallying with Love,
Though he be a Child and blind:
Then let none the danger prove,
Who would to himself be kind.
Smile he does when thou dost play,
But his smiles to death betray.
Lately with the Boy I sported,
Love I did not, yet love feign'd;
Had no Mistress, yet I courted:
Sigh I did, yet was not pain'd;
Till at last his love in jest,
Prov'd in earnest my unrest.
When I saw my fair One first,
In a feigned fire I burn'd,
But true flames my poor heart pierc't,
When her eyes on mine she turn'd:
So a real wound I took,
For my counterfeit look.
Slighted Love his skill to show.

Struck

Struck me with a mortal dart.
Then I learn'd that 'gainst his Bow,
Vain are all the helps of Art.
And thus captiv'd found that true,
Doth dissembled Love pursue.
Cause his fetters I disclaimed,
Now the Tyrant faster bound me,
With more scorching Bonds inflamed,
Cause in love so cold he found me,
And my sighs more scalding made,
Cause with winds before they plaid.
Who love not then, O make no shew:
Love's as ill deceiv'd as Fate;
Fly the Boy, he'l cog and woo,
Mock him and he'l wound thee strait.
They who dally, boast in vain,
False love wants not real pain.

Choice Songs, which sometimes may be used for the sweetning of tedious Discourse.

The Baseness of Whores.

TRust no more a wanton Whore,
If thou lov'st health and freedom,
They are so base in every place,
'Tis pity that bread should feed 'em,
All their sence is impudence,
Which some call good conditions,
Stink they do above ground to,
Of Surgeons and Phisicians.
If you are nice they have the spice
On which they'l chew to flout you
And if you not discern the plot,
You have no Nose about you.

Together more they have in store,
For which I deadly hate 'em,
Perfumed gear to stuff each ear,
And for their cheeks Pomatum.
Liquorish sluts, they feast their guts
At Chuffins cost, like Princes,
Amber Plums, and Macaroons,
And costly candied Quinces.
Potato-pies supports the Rump,
Eringo strengthens Nature,
Viper wine to heat the chine,
They'l gender with a Satyr.
Names they own are never known
Throughout their generation,
Noblemen are kin to them,
At least by approbation:
If any dote on a Gay coat,
But mark what there is stampt on't
A Stone-horse wild with Tool defil'd,
Two Goats, a Lyon Rampant.
Truth to say paint and array,
Makes them so higly prized,
Yet not one well of ten can tell,
If ere they were baptized,
And if not then 'tis a blot
Past cure of Spunge or Leather,
And we may sans question say,
The Devil was their Godfather.
Now to leave them he receive them,
Whom they must confide in,
Whom that is, ask Tib or Sis,
Or any whom next you ride in:

If

If in sooth she speaks the truth,
She says excuse I pray you,
The beast you ride, where I confide,
Will in due time convey you.

A Song.

Mistake me not,
I am as cold as hot:
For though thine eyes betrays mine heart o're night,
Ere morn, ere morn, ere morning all is right.
Sometimes I burn,
And then do I return,
Ther's nothing so unconstant as my mind,
I change, I change, I change, even as the wind.
Perhaps in jest,
I said I lov'd the best,
But 'twas no more, than what was long before
I'd vow'd, I'd vow'd I'd vow'd to twenty more
Then I prithee see,
I give no heart to thee,
For when I ne're could keep my one day,
What hope, what hope, what hope hadst thou to stay?

A Song.

I Loved a Lass, alass my folly!
Was full of her scorn & disdaning,
I courted her thus, what shall I sweet *Molly*
Do for thy dear loves obtaning?
At length I did dally so long with my *Molly*
That *Molly* for all her faining,
Had got such a Mountain above her Valley,
That *Molly* came home complaining.

The

The Invitation.

WHy sit you here so dull
You lively Lads that love
The pleasure of the Plains,
And sport inchanting *Jove*?
My merry Muse brings other News,
And time invites to go,
Fill *Nectars* cup the Hare is up,
We come to sing so ho.
My pipe is of the pure
Cane of a Winter-dorn,
By force of *Cynthia's* lure
Transform'd into a horn.
Aurora's look hath chang'd my Crook
Into a bended bow,
And *Pan* shall keep my patient sheep
While here we sing so ho.
Let us be like the Swains
That only undergoes
The pleasures of the plains
In place where *Boreas* blows.
And every night take our delight,
With our she friend and so
Both night and day we'l sport and play,
And merrily sing So Ho.

To make much of Time.

GAther your Rose-buds whilst you may,
Old time is still a flying,
And that same flower that smiles to day,
To morrow will be dying.
The glorious Lamp of Heaven, the Sun,
The higher he is getting,

The

The ſooner will his Race be run,
And nearer to his ſetting
That age is beſt which is the firſt,
When youth and blood are warmer,
And being ſpent the worſt and worſt
Times ſtill ſucceed the former.
Then be not coy, but uſe your time
And while you may, go marry,
For having loſt but once your prime,
You may for ever tarry.

The Priſoner.

WHen Love with unconfined wings
Hovers within my Gates;
And my divine *Althea* begins
To whiſper at the Grates,
When I lay tangled in her hair,
And fetter'd to her eye;
The Gods that wander in the air,
Know no ſuch liberty.
When flowing Cups run ſwiftly round,
with no allaying *Thames*,
Our careleſs heads with Roſes round,
Our hearts with loyal flames,
When thirſty grief in wine we ſteep
When healths and draughts go free,
Fiſhes that tipple in the deep
Know no ſuch liberty,
When like committed Linnets I
With ſhriller throat ſhall ſing,
The Sweetneſs, Mercy, Majeſty,
And Glories of my King.

When

When I shall sing aloud how good
He is, how great should be,
Inlarged winds that curl the floods
Know no such liberty.
Stone walls do not a Prison make,
Nor Iron bars a Cage:
Minds innocent and quiet take
That for an Hermitage,
If I had freedom in my love,
And in my soul am free,
Angels alone that soar above,
Enjoy such Liberty.

A Song

LEarn'd shade of *Tycho Brache*, who to
The Stars prophetick Language didst
impart,
And even in life their misteries discuss,
My Mistress has o'rethrown my strongest ar
When custom straigles from her beaten pat
Then accidents must needs uncertain be;
For if my Mistress smile, though winter hat
Lockt up the rivers, Summer's warm in m
And *Flora* by the miracle reviv'd
Doth even at her own beauty wonderin
stand,
But should she frown, the Northen wind
In midst of Summer, bends his frozen band
Which doth to Ice my youthful blood con
geal,
Yet in the midst of Ice still flames my zeal.

The Lover.

Must confess I am in love,
Although I thought I never should:
It is with one drop from above,
Whom Nature made of purer mould,
So sweet, so fair, so all devine.
I'de quit the world to make her mine.
Have you not seen the Stars retreat,
When *Sol* salutes the Hemisphere;
So shines the Beauty called great,
When fair *Rossella* doth appear;
Where she as other women are,
I need not court her, nor dispair.
But I could never bear a mind,
Willing to stoop to common faces:
Nor confidence enough could find,
To aim at one so full of graces;
Fortune and Nature did agree,
No woman should be fit for me.
Yet when her mind is firmly set,
To lend a smile to none but me,
Then shall I all my joys forget,
And smile at *quandum* misery.
He who hath so heavenly a mate,
May think himself most fortunate.
My dear *Rossella* make my bliss,
Happy by your most sweet consent,
Then shall I think no life like this,
Which brings to me so much content,
And you shall by this bargain win,
Although you loose the Fort within.

What

What life so sweet as natural love,
It doth expel all worldly care,
It makes us like the Gods above,
And shews us truly what we are.
Where true love reigns, there is small odds,
Betwixt us mortals and the Gods.

Upon passionate Love.

NO man loves fiery passion can approve,
As either yielding pleasure or promotion,
I like a mild and luke-warm zeal in love,
Although I do not like it in devotion,
Besides, man need not love unless he please,
No destiny can force mans disposition,
How then can any die of that disease,
When as himself may be his own Physitian?
Some one perhaps in long Consumption dry'd,
And after falling into love, may die,
But I dare lay my life he ne're had dy'd,
Had he been healthy at the heart as I.
Some others rather than incur the slander
Of false Apostates, may true Martyrs prove,
But I am neither *Iphis* nor *Leander*,
I'le neither hang nor drown my self for love,
Yet I have been a lover by report,
And I have dy'd for love as others do,
But prais'd be *Jove*, it was in such a sort.
That I reviv'd within an hour or two.
Thus have I lov'd, thus have I liv'd till now
And know no reason to repent me yet,
And he that any otherwise shall do,
His courage is no better than his wit.

A Song.

WHen first *Amyntas* charm'd my Heart,
My heedless sheep began to stray.
The Wolves soon stole the greatest part,
And all will now be made a prey.
Ah! let not love your hearts possess,
'Tis fatal to a Sheperdess,
The dangerous passion you must shun,
Or else, like me be quite undone.

A Song.

Come fill to the brim, for the Sun does go round,
And visits the world in a day,
Our glass is our Sun,
Through our World he does run,
And each little drop is a ray.
As the Sun with his beams does ripen the Earth,
And gilds all the World with his light,
So powerful Wine
Our Wits does refine,
And ripens our joys to delight.

A Drinking Song.

THe Pleasures of love, and the joyes of good Wine,
To perfect our happiness wisely we joyn,
We to beauty all day
Give the Soveraign sway
And our favourite Nymphs devoutly obey;
At the Plays we are constantly making our Court,
And when they are ended, we follow the sport,

To

To the *Mall* and the *Park*,
Where we love till 'tis dark,
Then ſparkling Champaign,
Put's an end to their reign,
It quickly recovers,
Poor Languiſhing Lovers,
Makes us frolick and gay, and drowns all
your ſorrow,
But alas! we relaps again on the morrow
Let e'ry man ſtand,
With his Glaſs in his hand,
And briskly diſcharge at the word of Com-
mand:
Here's a health to all thoſe
Whom to night we depoſe,
Wine and beauty, by turns, great ſoul
ſhould inſpire
Preſent all together, and now boys give fire

The Love-ſick Ladies complaint.

A Song

POor Philis wrapt in Clouds of Grief,
Her heart being gone aſtray,
Implor'd the Heavens for ſome relief,
ſo deſperate ill ſhe lay,
She ſigh'd, and ſtreight whole Floods of tears
Her Roſie Cheeks be dew,
Oh! ſhall I ſtill old garments wear
And never put on new?
Kind God of love direct thy Dart,
To the remorſleſs Swain,
And pierce his Adamantine heart,
For whom I ſigh in vain.

That

That so my torturing pains may cease,
And I no more repine,
Then I'le thy votaries increase
And offer at thy shrine.

A Catch.

LEt Misses and Gallants
Make use of their Tallants,
To be wise, is to love and to be drunk;
For drink and that same,
Will get you a name,
When your lives and estates are both sunk.

A Song.

AS *Amorat* with *Philis* sat,
One evening on the plain,
And saw the charming *Strephon* wait,
To tell the Nymph his pain.
The threatning danger to remove,
He whisper'd in her ear,
Ah *Philis*! if you will not love,
This Sheperd do not hear.
None ever had so strange an art,
His passion to convey,
Into a listning Virgins heart,
And steal her soul away;
Fly, fly betimes for fear you give
Occasion for your fate;
In vain, said she, in vain I strive
Alas! 'tis now too late.

A Song

I'Le love while I live, tho for love I must die,
When a wound is grown mortal, death needs must be nigh: While

While *Philis* does frown, my ſmart muſt encreaſe,
When Tyrants do reign, few can hope for a peace;
Then, fair one, farewell, thus ſighing i'le pine,
Was love, ever, ever like mine!

A Song.

COme trowl it away,
We'l drink up the Day,
Let none from his ſtanding retire,
We'l Laugh, Drink, and Sing,
And *Bacchus*'s Spring
We'l drain and our powers admire.
Old age we diſpiſe,
While Wine we can prize,
And briskly can take of our Glaſſes,
Wine life does repair,
And baniſhes care,
But ſmall beer wou'd make us all aſſes.

A Song

I Lik'd, but never lov'd before
I ſaw thy charming face,
Now every feature I adore,
And dote on every grace;
She ne'r ſhall know the kind deſire,
Which her cold looks denyes
Unleſs my heart that's all on fire
Should ſparkle through mine eyes,
Then if no gentle glance return,
A ſilent leave to ſpeak,
My heart, which would for ever burn,
Muſt ſight alaſs! and break.

A Song.

Since by your cruel hatred I am forc'd to dye,
And nothing will appease the same,
Be Executioner so kind as quickly bind
And burn me in the hottest flame.
Since that your scorn does plainly prove
You will not love;
The greatest honour you can have,
When you resolve upon the Deed,
Is to proceed,
And at a blow destroy your slave. (Cruelty,
Your frowns are ease, your love to me but
What murdered wretch would not complain
When such dire wounds he should receive
As not to live.
Yet none will put him out of pain.

A Song.

AH how sweet are loves soft charmes!
That Virgins freely tender;
When the sense of charming bliss,
Has forc'd them to surrender;
For the loys which passion brings,
The soul does so endeavour,
They no longer count them lost,
But wish they'd last for ever.
Sighs and smiles are lovers food,
And eyes the scenes to languish:
Tears the precious cheifest good,
tho' shed with pain and anguish;
Yet the trilling recompence,
Elizium so discovers,
None ever left the joys of sense,
But kind Immortal Lovers.

Against

Against Jealousie

A Song.

Such perfect bliss, fair *Cloris* we
In our enjoyments prove,
'Tis pitty restless jealousie,
Should mingle with our love.
Let us, since wit has taught us how,
Raise pleasure to the top:
You rival bottle must allow,
I suffer Rival top.
Think not in this that I design,
Treason against love's Charms,
When following the God of Wine,
I leave my *Cloris* arms.
Since you have that, for all your haste,
(at which I'le ne'r repine)
Will take its ——— off as fast
As *I* do take of mine.
There's not a brisk insipid spark,
That flutters in the Town,
But, with your wanton eyes you mark
Him out to be your own.
Nor do you think it worth your care,
How empty and how dull,
The heads of your admirers are
So that their bags be full.
All this you freely may confess,
Yet we'd n'er disagree,
For did you love your Pleasure less
You were no mate for me,

Give

Give me leave to own a passion
That was born and bred for you,
Fools may think it out of fashion,
Once to love and still be true:
Let me where I love pursue it,
Tho in scorn you persevere;
Time, or Fate shall ne'r undo it.
Nor Divorce me from your ear.
All the force of your denial,
Cannot make me raise the seige;
Constancy shall be my tryal
Tho my hopes you disoblige:
All my days of youth and vigour
Shall at loves service be:
And in spight of all your rigour,
Love you to eternity.
No Shepherd, no, rule thy mind,
Be not to ill thoughts inclin'd;
No more thy rude passion move,
To ruine poor *Micra*'s love:
From thy false, thy deluding eye,
My honour cries quickly fly,
There's danger in loves delight,
But safely lies in my slight.
My heart relents and despairs,
To conquer thy moving Prayers,
Oh! if thou my loss cannot fear,
Thy passionate vows forbear;
For if love make my heart comply,
My Vertue knows how to die;
And death from all scandall clear
Is better than Empire here.

A Song.

Ah, how long have I fed my desires,
With the hopes you'l be kinder at last?
But in vain have I strove,
To perswade you to love,
Till the pleasures of Courtship are past:
For I cannot, *I* will not extinguish my fire
But in spight of your scorn, *I* must always
admire,
You'l command me to love you no more,
'Tis a Law that I cannot obey:
For when ever I try,
I am caught by your eye,
That opposes what ever I say,
For *I* cannot, *I* will not my folly give o'r
But in spight of your scorn *I* must always
adore.
Thus you make it my fate to rebel,
By the contraxy humour you have;
You command me away;
And I strive to obey,
But your beauty still holds me your slave.
For *I* cannot *I* will not my passion repe
But in spight of your scorn *I* must love yo
too well.

A Song

BEneath a shady willow near,
A Rivers purling stream,
Astrea carless of her sheep;
with folded armes lay fast asleep;
Possest with golden dream,

Her working faculties supply'd,
What drowzy sleep deny'd,
For oft she'd smile, and sigh, and catch the air,
Thinking her much lov'd Celadon *was there.*
But as this sleeping harmless maid
Lay wrapt in silent joy
Possessing all that can be sought
In fetter'd sence, or happy thought,
Her Swain came fishing by;
He eager of such raptring bliss
Awak'd her with a kiss;
She blushing rose and cry'd unhappy fate,
Ah! Celadon *thou now art come to late.*

A Song

WHile on those lovely looks I gaze
You see a wretch pursuing,
In raptures of a sweet amaze
A pleasing happy ruine:
'Tis not for pitty that I move,
His fate is too aspiring,
Whose heart breaks with a load of love,
Dyes wishing and admiring,
But if this murder you'd forgo,
Your slave from death removing,
Let me your art of charming know,
Or learn you mine of loving:
Thus whether life or death betide,
In love 'tis equal measure,
The victors love in empty pride,
The vanquished dye with pleasure,
At last you'l force me to confess,
You need no arts to vanquish:

Such courtesies by nature you possess,
'Twere dulness not to languish:
But spare a heart you may surprize
And give my tongue the glory,
To scorn, while my unfaithful eyes,
Betray a kinder story.

EPIGRAMS,
New and Old.

To the Reader.

THou that read'st these, if thou commend'st them all,
Thou'st too much milk, if none, thou'st too much gall.

Another.

MY Book the World is, Verses are the men,
You find as few good here, as amongst them.

On Rubinus.

RUbinus is extream in Eloquence,
For he creates rare phrase but never sence:
Unto his Serving-man, alias his Boy,
He utters speech exceeding quaint and coy;
Diminutive, and my defective slave,
My pleasures pleasure is, that I must have
My Corps Covertures, and immediately,
T'insconce my Person from frigidity.
His man believ'd all Welsh his Master spoke,
Till he rails Englisn, Rogue, go fetch my Cloak.

On Mambrino.

MAmbrino having spent all his estate;
Went to the wars to prove more fortunate;
Being return'd, he spake such warlike words:

N

No Dictionary half the like affords.
He talks of Flankers, Gabions and Scalado's,
Of Courtneys, Parapets, and Palizado's,
Retreats, and Triumphs, and Cammiſado's,
Of Sallies, Half-moons, and of Ambuſcado's
To requite the Fuſtian terms he uſes,
Reply with words belonging to the Muſes,
As Spondees, Dactils, and Hexameters,
Stops, Comma's, Accents, Types, Tropes, and Pentameters,
Madrigals, Epicediums, Elegies,
Satyrs, Iambicks, and Apoſtrophes,
Acroſticks, Palinodes and Anagrams,
Eglogues, Sapphicks, Lyrick, Epigrams.
Thus talking and being underſtood by neither,
We part as wiſe as when we came together.

On Doctor *Bond.*

DOctor Bond *to avoid all further ſtrife,*
Riding before turn'd back to kiſs his wife,
And was not Doctor Bond *then wondrous kind,*
Riding before to kiſs his wife behind?

In Dolentem.

DOlens doth ſhew his purſe, and tels you this
It is more horrid than a Peſt houſe is;
For in a Peſthouſe many mortals enter,
But in his purſe one Angel dares not venture.

On Frances.

FRanks fleſh is free, and yet it is not free;
Strange this may ſeem to ſome how it ſhould be:
Franks fleſh is free to any who ſo pleaſes,
Franks fleſh is not free from French diſeaſes.

Besses Bravery.

BEss *does not only hide her privy ware,*
But breast and neck where coyest maids go bare;
Yet there is one foul unbeseeming place,
Uncovered left, what call you that? her face.

Of a Dwarf, old.

A *Dwarf upon a Pismires back*
Did get him up to ride,
He deem'd a tamed Elephant
He did as then bestride:
But while he did advance himself,
To hold upon his back,
He tumbled down, and had a fall,
That made his guts cry quack.
Whenas the Dwarf was thus unhorst,
Each laught both great and small,
Why laugh you masters quoth the Dwarf?
What! Phaeton *had a fall.*

On the Compter.

BEdlam, *fate bless thee, thou wamst nought but wit,*
And having gotten that, we're freed from it,
Bridewel, *I cannot any way dispraise thee,*
For thou doest feed the poor and jerk the lazy.
Newgate, *I cannot much of thee complain,*
For once a month thou freest men out of pain;
But from the Compter, *goodness it self defend us,*
To Bedlam, Bridewell, *or to* Newgate *send us.*
For there in time, Wits, Work, or Law sets free:
Nothing but money here gets liberty.

On

On a Prison.

A *Prison is a house of care,*
A grave for men alive,
A touchstone, for to try a friend,
No Place for men to thrive.

Self-Love.

WE *to our selves most partial Judges be,*
And faults in others, not our selves can see;
Our Enemies, we would have them halter'd
But when we judge our selves the Case is alter'd.

In Cornutum

TOms *wife is sick, and therefore he doth run*
In haste to fetch the midwife, which being done,
He runs to call the women in with speed,
To help his wife in this her extream need.
The child being born, then Tom *about doth trot*
And never leaves till he hath Gossips got.
Ah Tom, *I needs must say thou hast hard measure,*
To take such pains, when others had the pleasure.

Mysus *and* Mopsa.

MYsus *and* Mopsa *hardly can agree,*
Striving about superiority,
The text which saith that man and wife are one
Was the chief argument they stood upon,
She held that both woman one should become.
He held they should be man and both but one,
So they contended daily, but the strife
Could not be ended, till both were one wife.

De Sanitate & Medico.

HEalth *is a Jewel rich, which when we buy,*
Physitians value it accordingly.

On Perfumes.

They that smell least smell best; which inmates,
They smell like Beasts, that smell like Civet Cats.

Of Tyndarus *Old.*

A *Wight whose name was* Tyndar *would*
Have kist a pretty Lass;
Her nose was long, (and Tyndar *he*
A flouting fellow was.)
Wherefore unto her thus he said,
I cannot kiss you sweet,
Your Nose stands out so far, that sure
Our lips can never meet.
The maiden nipt thus by the Nose,
Straight blusht as red as fire,
And with this gird displeased, thus
She spake to him in ire.
Quoth she if that my nose do let
Your Lips from kissing mine,
You there may kiss me where that I
Have neither nose nor eyne.

An Old Leacher.

Rembombo straddling goes in great distress,
As if he had the French P-- yet confess
He will not, nor can I think the same,
Sith he in *France* at any time n're came:
Then since he never came whereas they grew
Let all men be appeas'd the tale's untrue,
For how should he be troubled with French sores,
Who never used any but English Whores?

The

The Fencer and Phyſick Doctor.

LIe thus (the Fencer cryes) thus muſt you guard,
Thus muſt you ſlip, thus point, thus paſs, thus ward,
And if you kill him Sir, this trick learn then,
With this ſame trick you may kill twenty men.
Both you and he to me may come to School,
Thou doeſt but prate, my deed ſhall ſhew my Skill,
Where thou hurts one, an hundred I do kill.

On Epigrams.

AN Epigram that's new, ſharp, neat, and witty,
Is like a Wench that's handſom, fine, young, pretty
Whilſt they are private they are much reſpected,
Once common, though ſtill good, they are neglected.

On Saint George,

SAint *George* 'tis writ, his cutting morglay drew,
And with the ſame a burning Dragon ſlew;
Some ſay there are no Dragons, yet the ſtory
Says he preſerv'd a Virgin to his glory.
That Dragons where into my mind doth ſink
But for a maid, I know not what to think.

Concluſion of the Epigrams.

HEre *Muſe* caſt Anchor for a little while,
And to more mournful matter turn thy ſtile.

EPITAPHS.

On a Hocus Pocus.

HEre *Hocus* lies with his tricks and his knocks, (box;
Whom Death hath made sure as a Juglers
Who many hath cozend by his Leiger-de-main,
Is Presto convey'd, and here under-lain:
Thus *Hocus* is here, and here he is not,
While Death plaid the *Hocus*, and brought him to th' Pot.

On a Bald-pate.

HEere lyeth *John Baker* wrapped in mold,
Who never gave penny to have his head poll'd; (device
Now the Pox and the Plague light on such a
That undid the Barber, and starved the Lice.

On a Drunkard.

HEre now into this Grave a man is thrust,
Who is by drinking drunk as dry as dust.

On Bernard.

IF Heaven be pleas'd when men do cease to sin,
And Hell be pleas'd when it a soul doth win;
If men be pleas'd when they have lost a knave,
Then all are pleas'd; heres *Bernard* in his Grave.

On a Cobler.

HEre lies an honest Cobler, whom curst fate, (translate,
Perceiving near worn out, would needs
'Twas a good thrifty soul, and time hath bin,

He

He would well liquor'd wade throw thick and thin;
But now hee's gone, 'tis all that can be ſaid,
Honeſt *John Cobler*, is here under-laid.

On John Taylor the water-Poet.

HEre lies the Water-poet honeſt *John*,
Who rowed on the ſtreams of *Helicon*:
Where having many Rocks and dangers paſt,
He at the Haven of Heaven arrivd at laſt.

On a man and his Wife buried together.

READer, ceaſe thy pace and ſtay,
Hearken unto what we ſay;
As you are, ſuch once were we,
As we are ſuch ſhall you be.
Then provide whileſt time you have,
To come Godly unto your grave.

An ancient Epitaph on an Earl of Devonſhire.

HO ſtay, who lies here:
I the good Earl of *Devonſhire*,
And *Maud* my Wife that lov'd full dear,
We lived LXV. year.
What we ſpent, we had;
What we gave, we have;
What we lent, we loſt.

On John Lilburn.

UNtimely, 'cauſe to late, and late becauſe,
To ſome much miſcheif it no ſooner was:
Is *John* departed and is *Lilburn* gone?
Farewell to both, to *Lilburn* and to *John*:
Yet being dead, take this advice from me,
Let them not both in one grave buried be;
Lay *John* here, and *Lilburn* thereabout,

For if they both should meet, they would fall out.

On Hugh Peters.

HEere lies the first and last edition,
Of *Hugh* the Teacher of Sedition
Whose fatal thread, that thread of life,
Was cut in two by Squire *Dun's* Knife:
His Jests and Drols could not him save,
To go untimely to his grave?
Mean time *Tyburn* felt the loss,
That he was hanged at *Charing-Cross*.

On William Summers, *King* Henry *the Eighth's Jester.*

STay Traveller guess who lies here:
I tell thee neither Lord nor Peer,
No Knight, no Gentleman of note,
That boasts him of his ancient Coat,
Which Heralds curiously emblazon,
For men (well skill'd therein) to gaze on;
Know then, that this was no such man,
And I'le express him as I can.

He that beneath this Tombstone lies,
Some call'd fool, some held him wise,
For which who better proof can bring,
Then to be favour'd by a King:
And yet again we may misdoubt him.
" A King hath alwaies fools about him.
Is he more Idiot than the rest,
Who in a guarded coat can jest?
Or can he wisdoms honour gain,
That is all bravery and no brain?
Since no such things, wit truly bred,
I'th' habit lies not, but ith' head.

But whether he was Fool or Knave,
He now lies ſleeping in his grave;
Who never in his life found match,
Unleſs the Cardinals fool call'd *Patch*:
Of whom ſome Courtiers, who did ſee
Them two alone, might ſay, *We three*.
And 'tmay be fear'd it is a phraſe,
That may be uſed ſtill in theſe days.
Well more of him what ſhould I ſay:
Both fools and wiſe men turn to clay:
And this is all we have to truſt,
That there's no difference in their duſt.
Reſt quiet then beneath this ſtone,
To whom late *Archy* was a drone.

Stultorum plena ſunt omnia.

On Hobſon *the merry Londoner.*

HEre *Hobſon* the merry Londoner doth lie,
And if that you would know the reaſon why,
It was becauſe when as his Jeſts grew dry,
He thereupon took pet and ſo did die.

On a very fat man.

UNder this ſame ſtone,
Here faſt ſleepeth one,
And that is not two;
Yet was without doubt
Far bigger about,
Then both I and you,
His Kidneys encreaſt,
So much that his waſte
was hooped all round;
But his Girdle death cuts,

And

And down fell his Guts,
'Bout his heels to the ground,

On an Usurer

HEre lies at least ten in the hundred,
Shackled up both hands and feet,
That at such as lent money *gratis* wonder'd,
The gain of Usury was so sweet;
But thus being now of life bereaven,
'Tis a hundred to ten, he's scarce gone to Heaven.

On a Miller.

DEath without question was as bold as brief,
When he kill'd two in one, Miller and thief.

On a Taylor who dyed of a stitch.

HEre Stitch the Taylor in his grave doth lye,
Who by a Stitch did live, and by it dye,

On Death.

THe death of all men is the total sum,
The Period unto which we all must come.
He lives but a short life that lives the longest
And he is weak in death, in life was strongest
Our life's like Cobwebs be we ne're so gay,
And deaths the broom which sweeps us all away.

RID-

RIDDLES, or dark Propoſitions, oftentimes uſed in Diſcourſe.

Riddle 1.

UNto the Exchange I went, ſome knacks there for to buy, (certainly
Within a Cloyſter there was pen't a Monſter
Feet and hands it had full eight,
Four eyes clear of ſight:
Four ears whereby to hear,
And two bodies exceeding clear,

Reſolution

It was an Exchange woman big with Child.

Riddle 2.

I went to the wood and I got it,
I ſat me down and I ſought it;
I kept it ſtill againſt my will,
And ſo by force home I brought it.

Reſolution.

It was a man that had a thorn in his foot.

Riddle 3.

A Beggar once exceeding poor,
A penny prayed me give him,
And deeply vow'd nere to ask more,
And I nere more to give him.
Next day he beg'd again, I gave,
Yet both of us our oaths did ſave.

Reſolution.

He gave him but a penny.

Riddle 4.

Beyond Sea there is an Oak, and in that Oak is an Neſt, and in that Neſt an egg, and in that Egg there is a Yolk, which calleth together all Chriſtian folk. Re-

Resolution.

The Oak is the Church, the nest is the belfrey, the Egg is the bell, and the Yolk the Clapper.

Riddle 5.

In thickest Woods I hunt with Beagles ten,
After the chase which when I do descry,
I dispossess me of, not usefull then,
And what I take not only that keep I.

Resolution.

One scratching his head with both his hands.

Riddle 6.

I went, and I went I cannot tell whither, I met and I met with I cannot tell who, I had a gift given me I shall never forgo; and yet I came a true maid home.

Resolution.

It is a Child went to be Christened.

Riddle 7.

What is that is as white as snow,
And yet as black as any Crow;
And more pliant than a wand
Tyed in a silken band.
And every day a princes Peer,
Look on it with a mirth that's clear.

Resolution.

It is Book tyed with a silken lace,
Whose paper is as white as snow,
Ink as black as any Crow,
And leaves more pliant than a wand.

Riddle 8.

My coat is green and I can prate,
Of divers things within my grate;

In such a prison I am set,
That hath more Trap-holes than a Net.

Resolution.

A Parrot in a Cage of wyer.

Riddle 9.

There was a Bird of great renown,
Useful in City and in Town,
None work like unto him can do;
He's Yellow, Black, Red, and Green,
A very pretty Bird I ween,
Yet he is both fierce and fell,
I count him wise that can this tell.

Resolution.

The painful Bee.

Riddle 10.

I am called by the name of a man,
Yet am as little as a mouse,
When Winter comes I love to be
With my red Target near the house.

Resolution.

A Robin Red breast.

Riddle 11.

What part of Man may that part be,
That is an implement of three,
And yet a thing of so much stead,
No woman would without it wed;
And by which thing, or had or lost,
Each marriage is quite made or crost?

Resolution.

The heart of a man, a Triangular figure, the beginning of Love.

Riddle 12.

Two legs sat upon four legs, and eight legs

run before; in came three legs and upon eight legs fell, I count him wife that doth this Riddle tell,

Resolution,

It is a man upon a Horse, driving two sheep before him, and a Wolf that had lost one of his legs, seizeth the two sheep.

Riddle 13.

Four and twenty white Buls sat upon a stall,
Forth came the Red-Bull and over-lickt them all.

Resolution.

It is ones tongue and his teeth.

Riddle 14.

Learning hath bred me, yet I know no letter,
I have liv'd among books yet am never the better;
I have eaten up the *Muses*, yet know not a verse:
What Student is this, I pray you rehearse?

Resolution.

A Worm bred in a Book,

Riddle 15.

It was not, it is not, nor never will be,
Hold up your hand, and you shall see,

Resolution.

It is the little finger, that was not, nor is not, nor never will be so great as the other fingers.

Riddle 16.

All day like one that's in disgrace,
He resteth in some secret place,
And seldom peepeth forth his head,
Until Day light be fully fled;

When in the Maids or Good-wives hand,
The gallant first had grace to stand
Whence to a hole they him apply,
Where he will both live and die.
Resolution
A Candle.

Posies for Rings.

God did decree
Our unity.
Rings and true friends,
Are without ends:
We are agreed,
In time to speed.
In comely hue,
None like to you,
In thy breast,
My heart doth rest.
I trust in time.
Thou wilt be mine.
Faithful love,
Can ne're remove.
No force can move
A fixed love.
'Tis love alone,
Makes two but one.
My fancy is,
Endless as this.
I seek to be,
Not thine but thee.
In thee Each part
Doth catch a heart,
The love I ow,
I needs must shew.
As I affect thee,
So respect me,
My love for this,
Deserves a kiss.
In body two,
In heart but you,
As I to thee
So wish to me.
When Cupid *fails,*
Thy eye prevails,
Where hearts agree,
No strife can be.
God above,
Increase our love.
Heart and hand,
At your command.
Where this I give,
I wish to live.
Best election,
Is constant affection,
Through far apart,
Yet near in heart.

My

My love to thee, *Nothing for thee,*
Like this shall be. *Too dear can be.*
So decreed, *Loves delight,*
And so agreed. *Is to unite.*
As I expect so let me find,
A faithful heart a constant mind.
The sacred purpose and decree,
Is manifest in choosing thee.
My faith is given, this pledge doth show,
A work from Heaven, perform'd below.
The eye findeth, the heart chooseth,
The hand bindeth, and death looseth.
Wit, Wealth, and Beauty, all do well,
But constant love doth far excel.
Fear God, and love thou me,
That is all I crave of thee.
Be it my fortune, or my fault,
Love makes me venture this assault.

ACROSTICKS.

On these words.

If thou hadst granted.
I Joy had wanted.

To a proud rich, but deformed Gentlewoman.

I n danger pust, you say I prove,
F raught with the steam of lust not love,
T ime was you say, I priz'd the face,
H igh and renown'd, as if its grace
O re past compare, but now I seem,
U rged unto wrath to disesteem,
H onour's attendant unto thy praise;
A nd to disrobe thee of thy rays;

Dis

isgorging thus such surfeits, you
ound forth these words I am untrue,
is true, I said three Goddesses,
rac'd thy rare parts, as like to these,
ich *Juno* was but like a Sow,
s foul, as fat, and so art thou:
ext wisdom was in *Pallas*, but
hou like to her, art turn'd a slut
ye-pleasing *Venus* would admit,
elight in bed, and you love it;
ncensed by my wily mind,
thus requite thee in thy kind,
re charg'd with anger, venting spleen.
earst to one Fool, one slut, one quean,
arbor'd in one, I did compare thee,
lthough truth known, I seemed to spare
thee,
igest me as you please; yet know,
ill ne're did mean, what wit did show,
nd though Art taught me to be bold,
o part in thee I lov'd but Gold:
ake this from me, pray that a fool,
spouse thee so thy filth may rule.
etain no wise man for thy self,
No such will love thee but for thy wealth.

A cross Acrostick on two crost Lovers.

hough croſt in our affections, ſtill the flames
f Honour ſhall ſecure our noble names;
or ſhall our fate divorce our faith, or cauſe
he leaſt Miſlike of loves Diviner Laws.
roſſes ſometimes are cures: Now let us prove
hat no ſtrength ſhall abate the power of
love, Honour

Honour, wit, beauty, Riches wiſemen cal
Frail fortunes Badges: In true love lies all,
Therefore to him we yield, our Vows ſhall b
Paid---Read, and written in eternity:
That all may know when men grant no R
dreſs,
Much love can ſweeten the unhappineſs.

Acroſtick on Malt.

M alt is the grain of which we make ſtron
Ale,
A le is the liquor that doth make us merr
L et but a Toaſt be put in't, 'twill not fai
T o make the heart light, and to ſing dow
derry.

Another.

M alt is the grain by which a Fox we gai
A le is the liquor, makes our tongues ru
quicker;
L et theſe two Toaſt, but the honor of a toa
T hen ſit and tipple, 'twill your ſenſes cripp

Acroſtick on time.

T ime with his Sythe brings all to their la
home,
I n vain to plead, none can withſtand h
M onarchs by deaths triumphant hand a
made
E qual ith' grave unto the Sythe and ſpad

An Acroſtick Epitaph on a virtuous Gentlewoman.

A skeſt thou Reader who lies here?
N o common corps: then liſt and thou ſha
hear.

oodneſs, rare meekneſs, zeal, pure chaſtity
nterr'd together in this ground do lie,
ehold her acts whilſt here ſhe made abode
he liv'd belov'd of men, dy'd lov'd of God,

Acroſtick on Death.

D eath is the laſt end of our mortal Race;
E ach hour we ſpend, we thither hie apace;
little time it is in life we have,
T o day we are here, to morrow in our Grave;
H elp us then Lord, no aid but thee we crave.

ANAGRAMS.

TOAST.

Anagram.

ASOTT.

Expoſition.

AT *OAST* is like a Sot, or what is moſt
Comparative, a Sot is like a Toaſt;
For when their ſubſtances in liquor ſink,
Both properly are ſaid to be in drink.

SMOCK.

Anagram.

MOCKS.

Expoſition.

Strait-ſmocks to whoremaſters do often prove Mocks.
Who thereupon do bann and curſe Strait-ſmocks.

ROUND-

ROUND HEADS.

Anagram.

HEAVENSROD.

Exposition.

When Cavaliers by sin offended God,
The bloody *Round-heads* were made heaven's Rod.

JOHN TAYLOR, *Water Poet.*

Anagram.

LOYAL IN HART.

Exposition.

And well he did deserve this Anagram,
Who was unto his end a Loyal man.

Or thus,

Well was thy Anagram Loyal in heart,
Who from thy Loyalty did never start.

LOSTE.

Anagram.

STOLE.

Exposition.

This Anagram mysterious sence may boast,
For what is *stole* is found in what was *lost*.

JAYLER.

Anagram.

ARAYLE.

Exposition.

This doth befit the Jayler wondrous trim,
He at the prisoners rails, and they at him.

FANCIES.

A Fancy upon Words.

HE that's devoted to the --- GLASS,
The Dice, or a Lascivious ---LASS,
At his own price is made an --- ASS

e that is greedy of the-----GRAPE,
On reason doth commit a ---RAPE.
And changeth habit with an------APE.

The lover whose devotion------FLIES,
Up to the Sphere where beauty----LIES,
Makes Burning-glasses of his----EYES,

If long he to that Idol-------PRAY,
His sight by Loves inflaming----RAY,
Is lost for ever and for----------AY,

He that loves Glass without a G,
Leave out L. and that is he.

EVANK is a word of fame,
Spell it backward, it is your name.

These Lines may be read backwards or forwards, being both ways alike.

Deer Madam Reed
Deem if I meed

Another to the same effect.

Lewd did I live, and Evil did I dwel.

Thoughts valued
c may B.
Searching Love
ICVB 2 yy for me.

Qu a d tr fu ſtr
os nguis irus iſti de nere avit.
H Sa m Chr vul l

PRO-

YOung men think Old men are Fools, but Old men know young men to be Fools.

Love me and love my Dog.

Marriage and Hanging goes by destiny.

To day a man to morrow a Cuckold.

He that Marries a widow and two children, marries three thieves.

Fair words makes Fools feign.

Hot love is soon cold.

Make a Coward fight and he will kill the Devil.

Sorrow quits no scores.

A ship and a woman want always trimming.

A Woman and a glass is alwayes in danger.

Fire and Water are good servants, but bad Masters.

A Rouling stone never gathers Moss.

To a fair day open your window.

Building and marrying of children are two great wasters.

Too much familiarity breeds contempt.

The burnt Child dreads the fire, when old fools will play with the coals.

The nearer the Church, the further from God.

The absent party is still in fault.

When a thing is done, advice comes too late.

Though old and wise, yet still advise.

It is an ill air where nothing is to be gain'd.
Good ale is meat drink and cloth.
Anger dyeth quickly with a good man.
For that thou canst do thy self rely not on another.
None knows the weight of anothers burthen.
Apothecaries would not give pills in sugar unless they were bitter.
Better ride on an ass that carries me than an ass that throws me.
Be not a baker if your head be of butter.
The ballance distinguishes not between Gold and Lead.
One Barber shaves not so close but another finds work.
On a good bargain think twice.
Bashfulness is an enemy to poverty.
Better to be beaten than to be in bad company.
Beauty draws more then Oxen.
The beggar is never out of his way.
Better to die a beggar than to live a beggar.
He that makes his bed ill lies there.
He who lies long in bed his estate feels it.
If the Bed could tell all it knows, it would put many to the blush.
Who hath bitter in his mouth spitts not sweet.
The Blind mans wife needs no painting.
He that blows in the dust fills his eyes.

It is easy to bowl down hill.

The brain that sows not corn plants thistles,

The Ass that brays most eats least.

Would you have better bread than is made of Wheat.

Bread with eyes, and cheese without eyes,

To beg breeches of a bare arst man,

As I brew so must I bake.

There is no deceit in a brimmer.

The greatest burthens are not the gainfullest.

To buy dear is no bounty.

Buy at Market and sell at home.

In a calm sea every man is a pilot.

If thou hast not a Capon feed on an Onyon.

The cat is hungry when a crust contents her.

It's a bad cause that none dare speak in.

He that chastiseth one amendeth many.

The Chicken is the countryes but the City eats it,

Wo to the house where there is no chiding.

To a Child all weather is cold.

Who never climb'd never fell.

Give a Clown your finger and he will take your whole hand.

Coblers and Tinkers are the best ale drinkers.

The Cock crows but the hen goes.
When you ride a young colt see your saddle be well girt,
The comforters head never akes.
Keep good men company and you shall be one of the number.
Confession of a fault makes half amends for it.
He may well be contented that needs neither borrow nor flatter.
A covetous man is like a dog in a wheel that roasts meat for others.
Keep counsell thy self first,
Counsels in Wine seldom prosper,
He that will not be counsell'd cannot be help't.
Courtesie on one side do's never last long.
Craft brings nothing home.
To a crasie ship all winds are contrary.
Who is a Cuckold and conceals it carries coals in his bosom.
Deaf men go away with the injury.
Men fear death, as Children fear to go in the dark.
Better to go to bed supperless than to rise in debt.
Discreet women have neither eyes nor ears.
A man may cause his own dog to bite him.
When a dog is drowning every one offers him water.
Do what you ought and come what can.
Who loses his due getteth no thanks.

Think of eaſe but work on.

Of evill grain no good ſeed can come.

Who hath a fair wife needs more than two eyes.

A fair woman and a flaſh't gown find always ſom naíl in the way.

Fall not out with a friend for a trifle.

Every one baſteth the fat hog, while the lean one ſtarves.

Teach your father to get children.

Every ones faults are not written in their foreheads.

Well may he ſmell of fire whoſe gown burneth.

None is a fool always, every one ſometimes.

The foremoſt dog catches the hare.

When fortune ſmiles on thee take advantage.

He that will deceive the Fox muſt riſe betimes.

Foxes when ſleeping have nothing fall in their mouths.

Foxes when they cannot reach the grapes ſay they are not ripe.

Life without a friend, is death without a witneſs,

When a friend asketh there is no to morrow.

Have but few friends tho many acquaintance.

A tree is known by the fruit and not by the leafe.

Whe

Who gives thee a Capon give him the leg and the wing.

Long abſent ſoon forgotten.

Adverſity makes a man wiſe, not rich.

He that's afraid of every graſs will not piſs in a medow.

He'l never have any thing good cheap that is afraid to ask the price.

Haſty [or Angry] men ſeldome want woe.

He that's angry without a cauſe muſt be pleaſed without amends.

Scald not your lips in another mans pottage.

Never be aſhamed to eat your meat.

Every Aſs thinks himſelf worthy to ſtand with the Kings horſes.

Aw makes Dunn draw.

He loves bacon well that licks the Swine-ſtye-door.

A bad ſhift is better than none.

A bald head is ſoon ſhaven.

It is a hard battle where none eſcapes.

Sell not the bears skin before you have caught him.

He muſt have iron nailes that ſcratches with a Bear.

A beggar pays a benefit with a Louſe.

Beggars breed, and rich men feed.

A good beginning makes a good ending.

Little difference between a feaſt and a belly full.

The belly is not fill'd with fair words.

They have need of a beesom that sweep the house with a turf.

The best things are worst to come by,
Birchen twigs break no ribs.
Birds of a feather flock together.

He is in great distress for a bird that will give a groat for an Owle.

One bird i'th hand is worth two in the bush.

It is an ill bird that bewrays its own nest.
Small birds must have meat.
Birth is much but breeding more.
If you cannot bite never show your teeth.
Black will take no other hue.
A black plum is as sweet as a white.
A black hen lays a white egg.
It is ill to drive black hogs in the dark.

They have need of a blessing that kneel to a thistle.

Blind men cannot Judge of colours.

A man were better be half blind, than have both his eyes out.

A blot is not a blot unless it be hit.
Blushing is vertues colour,
Great boast, small roast.

He that is born to be hanged shall never be drowned.

They that are bound must obey.
Bought wit is best.
Better to bow than break.
A bow long bent at last waxes weak,
Brag's a good dog but that he hath lost his tail.

That

That that is bred in the bone will never out of the fleſh,

Let every man praiſe the bridge he goes over.

All is not butter the Cow ſhites.

What is a pound of butter amongſt a kennel of hounds.

They that have good ſtore of butter may lay it thick on their bread.

That that will not be butter muſt be made into cheeſe.

Thoſe that have no other meat, bread and butter are glad to eat.

Who buyes hath need of an hundred eyes, who ſells hath enough of one,

Buying and ſelling is but winning and looſing.

Care will kill a Cat.

A pound of care will not pay an ounce of debt.

You can have no more of a cat than her skin.

Well might the cat wink when both her eyes were out.

How can the cat help it if the maid be a fool.

Cry you mercy kill'd my cat.

A ſcalded cat fears cold water.

He that leaves certainty and ſticks to chance, when Fools Pipe he ſhall dance.

Change of Paſture makes fat calves.

Charity begins at home.

When good chear is lacking, our friends will be packing.

Its a wiſe child knows his own father.

When the Child is chriſtned you may have Godfathers enough.

Children and fools ſpeak truth.

The greateſt Clerks are not alwayes the wiſeſt men.

The clock goes as it pleaſes the Clerk.

Can a Jack-an-apes be merry when his clog is at his heels?

A cloſe mouth catcheth no flies.

Its a bad cloth indeed will take no colour.

You muſt cut your coat according to your cloth.

Every cock is proud on his own dungill.

Ile not change a cottage in poſſeſſion for a kingdom in reverſion.

RULES OF CIVILITY.

EVery Action done in the world, ought to be done with ſome ſign of reſpect to thoſe that are preſent.

It is unbecoming to put another in mind of any unclean or unſavory thing.

Put not your hands in the preſence of others to any part of the body, not uſually diſcover'd.

Shew nothing to your companion that may affright him,

Sing not to your ſelf with a humming noiſe, in the company of others, that they may

may not hear you, nor drum with your fingers or feet.

Rub not your teeth nor craſh them, nor make any crack, whereby others are diſturbed.

Stretch not out your Armes at their length and writh them about,

If you cough, ſneeze, ſigh, or yawn, do it not loud but as privately as may be.

Speak not in your yawning, when that you are conſtrained to yawn, but put your hand or hankercheif before your mouth, and turn your face a ſide.

When you blow your noſe do it with your hankerchief, without making a ſound like a trumpet, or looking into your hankerchief when you have done,

Sleep not when others ſpeak, ſit not when others ſtand, ſpeak not when you ſhould hold your peace, walk not on when others ſtop.

Leave not your bed, table or chamber in diſorder, put not off your cloths in preſence of others, or go out of your Chamber half unready or with a night cap on,

When you ſtudy, if in company, do it not aloud as to diſturb others, nor read unſeaſonably when others are a reading to you.

Wriggle not your ſelf in hearing others ſpeak, or at a ſermon as ſeeming unable to contain your ſelf.

At play and at fire 'tis good manners to give place to the laſt comer, and conteſt not or ſpeak more loud than ordinary.

Spit not upon the fire, ſtoop not ſo low before it as if you were ſitting on the ground, nor put your hands into the flame to warm them, nor ſet your feet upon the fire, to warm them; eſpecially if their be any meat before it: turn not your back to the fire, nor approach nearer then others, ſtir not up, or mend the fire, kindle it not, take it not away, or put fuell to it, without you be the Maſter.

When you ſit down keep your feet firm and even, without putting them one upon t'other or croſſing them.

Gnaw not your nailes in the preſence of others, or bite them with the teeth.

Spit not on your fingers, nor pull them as if you would make them longer, alſo ſnift not in the ſight of others.

Shake not the head, feet, or legs, rowl not the eyes, lift not one eye-brow higher than the other, wry not the mouth, and bedew no mans face with your ſpittle, by approaching too near him when you ſpeak.

Kill no vermine or flea in others ſight, and if you ſee any filth or thick ſpittle, put your foot upon it dexterouſly, if it be upon the cloaths of your companions put it of privately, without ſhewing it to the others, and if it be upon your own cloths return thanks to him that puts it of.

Turn not your back to others, eſpecially in ſpeaking, jog not the table or desk, on which another

another write or read, lean not upon any one, pull him not by his cloak to speak to him, or push him with the elbow.

Be not alwayes trimming your beard or stockings, keep your nailes clean and short, also your hands and teeth must be kept clean, yet without shewing any great concern for them.

Do not puff up the cheeks, loll out the tongue, rub the hands or beard, thrust not the lips, or bite them, or keep the lips too open, or too much closed,

Be no flatterer, neither play with any that delights not to be played withall.

Read no letters, books or papers in company, but when there is a necessity for the doing of it, you must ask leave: come not near the books or writings of another so as to read them, or fix your eye upon them unless invited, or give your opinion of them unasked; Also look not nigh when another is reading a letter.

Let your countenance be pleasant, but in serious matters somewhat grave.

The gestures of the body must be suted to the discourse you are upon.

Scorn none for the infirmities of nature; nor delight to put them that have them in mind thereof.

Shew not your self glad at the misfortune of others, tho he were your enemy,

When you see a crime punished you may

be

be inwardly pleaſed therewith, but alwayes ſhew pitty to the offender.

Laugh not too much or too loud at any publick ſpectacle.

The ſuperfluous Complements, and all affection of ceremonies are to be avoided, yet where due they are not to be neglected, leſt you diſpleaſe the perſon with whom you converſe.

In pulling off the hat to perſons of deſert, as Church-men, Juſtices, &c. Turn it to your ſelf, and make a reverence bowing more or leſs according to the Quality of the perſon, and the Cuſtom of the better bred, for 'tis undecency not to give reſpect to thoſe to whom it belongs; and amongſt your equals, expect not alwayes that they ſhould begin with you firſt. But to pull off the hat when there is no need of it is affectation, and is reproveable to obſerve whether one ſalute you or not, as for the reſt and the manner of ſaluting, or reſaluting in words, keep to the moſt uſual cuſtom.

'Tis ill manners, to bid one more eminent than your ſelf be coverd, as well as not to do it to whom 'tis due. Likewiſe he that makes too much haſt to put on his hat, and he who at firſt puts it not on, or after ſome few intreaties, does not well, and therefore one ought to be cover'd after the firſt, or for the moſt part after the ſecond time, without the cuſtom of the place be againſt it, and be amongſt equals or ſuperiors, who are of the ſelf ſame

houſe; the inferiour may cover himſelf at the firſt requeſt. True it is, that equals at the inſtant or immediately after, are wont to interchange a ſign of covering themſelves joyntly, Now what is herein ſpoken of qualification in behaviour ought likewiſe to be conſider'd in what concerns taking of place, and ſitting down; for ceremonies without bounds are too troubleſome.

If an inferiour, or one that is held for ſuch would put on his hat, his companion being uncover'd, he ought firſt to ask leave, if he can preſume that it will not be offenſive to the other.

If any one come to ſpeak with you while you are ſitting, ſtand up tho he be your inferiour, and when you preſent ſeats, let it be to every one according to his degree.

When you meet with one of higher quality than your ſelf, ſtop and retire, eſpecially if it be at a door or any ſtreight place, to give way for him to paſs.

In walking, the higheſt place, in moſt countries ſeemes to be on the right hand, therefore place your ſelf on his left whom you deſire to honour. But if three walk together the middle place is the higheſt, then the right hand, and the loweſt of all the left, yet in *France*, in as much as the place near the wall is uſually the higheſt, more eaſy to walk in, and commonly cleaner, one gives it to the moſt worthy if two walk together.

Being

Being with your equals, be not hasty to take the best place, but if it be presented to you be not wilful in refusing it, but always expres some sign of unwillingness when that you do take it.

If any one far surpassing others, either in age or desert, would give place to a meaner than himself in his own lodging, or elsewhere, as the one ought not accept of it, so the other ought not to urge it with much earnestness, or offer it unto him above once or twice.

To one that is your equal or not much inferiour, you are to give the chief place in your lodging, and he to whom 'tis offerd ought at the first offer to refuse it, but at the second to accept, though not without signs of acknowledgments of his unworthyness.

In walking with any one put your self on his left hand, and when you turn you may keep the same side.

They that are in dignity or in office, have in all places precedence, but whilest they are young they ought to respect those that are their equals in birth, or other qualities, tho they have no publick charge, if they be much more aged, especially if they have the degree of Doctor-ship, nay when they give to them the cheifest place, they ought notwithstanding at first to refuse it, but afterwards take it civilly with thanks.

It is good manners to prefer them to whom we speak, before our selves, especially if

they be much above us with whom in no sort we ought to begin.

Let your discourse which you make to men of business be short.

Artificers and men of low degree, ought not trouble themselves with many ceremonies to them who are Lords or of high degree, but respect them and highly honour them, and those of high degree ought to treat them with affability and courtesie without arrogancy.

In speaking to men of quality do not lean, nor look them wilfully in the face, nor approach too near them, at least keep a full pace from them.

In visiting the sick do not presently play the Doctor of physick, if you understand nothing therein.

In writing or speaking give to every person his due title, according to his degree and the custom of the place.

Strive not with your superiours in argument, but always submit your judgment to others with modesty,

Undertake not to teach your equal in the Art himself professes; it savours of arrogancy.

Let your Ceremony and Courtesie be proper to the dignity of his place with whom you converse, and not the same with a Clown and a Prince.

Do

Do not expreſs joy before one ſick or in pain; for that contrary Paſſion will aggravate his Miſery.

Be ſubmiſſive to Superiors and Magiſtrates, friendly to Equals, and affable to Inferiors.

In giving of Titles to men, obſerve the cuſtom of the Times and Place wherein you are; and if in any thing you be in doubt, conſult the experienced in ſuch things, and when you have once found the true Title, change not, but continue it.

Thou, *Thee*, is ſeldom uſed, but to Children, Servants, and thoſe of a much inferior Rank, only in ſome places, 'tis uſed as a term of Familiarity.

When a man does all he can, tho it ſucceeds not well, blame not him that did it.

Being to adviſe or reprehend any one, conſider whether it ought to be done in publick or private; to do it preſently, or at ſome other time; in what terms to do it; and in reproving, ſhew no ſigns of Choler, but do it with all ſweetneſs and mildneſs.

Take all Admonitions thankfully, in what time or place ſoever given, but afterwards, not being culpable, take a time and place convenient with modeſty to let him know it that gave it.

Reproach no man for his natural imperfections, or do or ſay any thing, ſo as to make another bluſh.

Mock not, nor jeſt at any thing of Importance;

nce; break no ſharp and biting Jeſts, and if ou deliver any witty Jeſt that is pleaſant, ab- ain from laughing thereat your ſelf, but let thers do it.

Wherein you reprove another, be unblame- ble your ſelf; for Example is more preva- nt than Precept.

In ſpeaking or writing to any, deprive hem not of their acquired Title, leſt you eem cenſorious of their Deſerts.

Be not too haſty to believe flying Reports, o the diſparagement of any.

Uſe no reproachful Language againſt any an; neither curſe nor revile.

Be not over-nice to ſet your Band, Hair, nd Beard; carry not about you any ſweet mells, wear not your Hat too high on your ead, or too cloſe on your Eyes, nor in the aſhion of Swaggerers and Jeſters.

Untruſs not your ſelf, or make your ſelf eady for the Cloſe-ſtool in the preſence of ny; and when you come back, waſh your ands before you touch any Meat, but let the Waſhing be privately done.

It is a point of Cleanlineſs, to waſh ones ace and Hands in a morning, when alſo comb he Head.

Wear not your Cloaths foul, unript, duſty, r old, and ſee that they be bruſht once every ay at leaſt, and take heed that you approach ot to any Uncleanlineſs; and if you lay by our Cloak, take heed where you do it.

In

In your Cloaths accommodate your self t
the fashion of your Equals, such as are civil an
orderly, with respect to times and places
and if you do exceed them in any thing, le
it be in Plainness and Gravity.

Be modest in your Apparel, and endeavou
to accommodate Nature, rather than to pr
cure admiration.

Run not in the Streets, neither go too slow
ly, nor with the Mouth open; move not o
the one side nor on the other in walking; g
not hanging down the hands, shaking th
arms; kick not the Earth with the feet, thro
not the Legs across here and there, nor tra
your feet after you; truss not up your Breech
at every turn; go not upon the Toes, nor i
a dancing manner, nor yet in a stooping, no
in a capering, nor yet in a tripping manne
with your heels.

Play not the Peacock, looking every wher
about you, to see if you be well deckt an
trim, if your shoes fit well, if your stock
ings sit neatly, and cloaths handsomly. G
not out of your Chamber with your Pen i
your Ear, Cap or Hat; carry not your Han
kerchief in your hand, Mouth, hanging a
your Girdle, or under your Arm, but in som
secret place, not to be discerned by others
but ready for use when you have occasion
and beware how you present it to others, tho
you have yet scarce made use of it.

Eat not in the Streets, nor in the House ou
of season. Neither

Neither laugh, nor yet talk to your self, nor sing walking alone, in such manner as to be over-heard; make no sign of admiration, as if you were thinking of some great business; throw not sticks or stones in the street, or any thing else; tread not purposely on Pebble-stones, to remove them out of their Places. Go not with the head too high, nor yet too low, neither leaning to the right hand or to the left, looking giddily about you.

Associate your self with men of good quality, if you esteem your own Reputation; for 'tis better to be alone than in bad company.

When you walk with one of your own rank, take not the upper hand of him, and muse not of Precedence when you have not the Place that belongs to you, nor trouble your self for it, but go on roundly; and if he be more worthy than your self, give him the right hand Place, and at no time put your self before him.

In walking up and down in a House, only with one in company, if he be greater than your self, at the first give him the right hand, and stop not till he does, and be not the first that turns; and when you do turn, turn with your Face towards him, not with your Back. If he be a man of great Quality, walk not with him cheek by joul, but somewhat behind him; yet in such a manner that he may easily speak to you. But if he be your

Equal,

Equal, carry your self so, that you turn proportionably with him, and make him not always the first; likewise stop not too often at mid-way, if there be not great need so to do, for that savours of Superiority, and is accounted troublesome, he that walks in the middle betwixt two equals, ought now to turn himself to the right and then to the left hand, but if they be not equals, turn himself most with his face to the most worthy, and they that are on the sides ought to turn themselves with their faces towards the middlemost.

In walking alone express no passion in your gesture.

Let your conversation be without malice or envy, for 'tis a sign of a tractable and commendable nature: And in all causes of passion admit reason to be your governess.

Never express any thing unbecoming, nor act against the rules moral before your inferiors.

Be not immodest in urging your friend to discover a secret.

Utter not base and frivolous things amongst grave and learned men, nor very difficult questions, or subjects, amongst the ignorant, or things hard to be beleived, stuff not your Language wieh sentences, especially amongst your equals, much less amongst your betters.

Speak not of doleful things out of time, and in a time of mirth, or at the table, speak not

not of melancholick things, as of wounds and deaths, and if others ſpeak thereof, change if you can dexterouſly the diſcourſe; tell not your dreams, which may ſeem to be of notable preſages without it be to your intimate friend.

As a man ought not without there be great occaſion, to vaunt himſelf, of his brave atchievements or rare qualities, as of wit, vertue, nobleneſs, riches or kindred, ſo ought he not to debaſe himſelf neither.

Break not a jeſt there where none take any pleaſure in mirth, Laugh not aloud, nor at all without ſubject given, nor deride at any mans misfortune, tho there ſeem to be ſome cauſe for it.

Speak no injurious words neither in jeſt or earneſt, or biting words, ſcoff at none, eſpecially if they be greater than your ſelf, altho they give occaſion.

Be not froward but friendly, and courteous, and the firſt to ſalute others, hear and anſwer, and be not penſive when it is a time to converſe and diſcourſe.

By no means detract from others, or ſpeak of things belonging to them, alſo be not too exceſſive in commending.

Go not thither where you know not whether you ſhall be welcome or not. Give not advice without being asked, without you be the beſt there preſent, eſpecially, not out of ſeaſon, and where there is no hopes of profiting

fiting any, and being intreated to do it, do it briefly, quickly coming to the point.

If two contend amongst themselves take not the part of either, if not constrained, and be not obstinate in your own opinion, in things indifferent, be on the side of the Major part of the Company that deliver their opinions.

Reprehend not the imperfection of others, for that belongs to Fathers, Masters, and Superiors, tho in time and place convenient you may give good counsell and thereby shew dislike.

Gaze not on the Marks or blemishes of others altho they be naturall, especially if in the face, and ask not how they came; and what you may speak in secret to your friend, deliver not in the presence of others.

Speak not in an unknown Language in company, but in your own Naturall tongue, and that as those of quality do, and not as the clownish; use no words savouring of immodesty, tho to cause mirth, and of sublime matters treat seriously.

Think before you speak, make no shew of nimbleness of conceits or clinches, pronounce not imperfectly, nor bring out your words too hastily, nor yet too slowly.

When an other speaks, take heed, that by your means, he be not neglected by his auditors, and be attentive your self, without turning your eyes here and there, or busying your

ur ſelf with other things. If any drawl rth his words, help him not, nor prompt ithout he deſires you ſo to do: or that it e in private, or if you be very familiar with im; interrupt him not, nor anſwer him not ll his ſpeech be ended.

In the midſt of a Diſcourſe, ask not what as ſaid before; but if you perceive any ſtop ecauſe of you, you may entreat him gently, o proceed. On the contrary, if any perſon f Quality comes in whilſt that you are in diſ-ourſe, it is handſom to make a ſmall Epilogue, nd briefly collect what you have ſaid, and hen go on with your Diſcourſe.

In diſcourſing, make no Faces, nor uſe any ndecent action with the Mouth, Eyes, or ands, to expreſs what you would deliver, either hold your hands behind your back, ither claſped or acroſs; but place them be-ore, one over the other, ſomewhat under he Breaſt or Girdle; alſo be circumſpect how ou carry your Body, ſhake not your head, nor move your hands much, and hold your eet ſtill.

While you are ſpeaking, put not your hat nor any thing elſe before your mouth, chew not Paper, ſhake not your head, ſtrike not blows with your Elbow, ſtand not titter-tot-ter on one foot, nor put one Leg overthwart the other.

Point not with your finger at him of whom you diſcourſe, and approach not too near him

him with whom you talk, especially to h face.

Whisper not in the company of others.

Treat with men at fit times, if you woul effect your business.

Make no comparisons, and if any of th Company be commended for any brave Act o Virtue, commend not another for the same.

Be not apt to relate News, if you kno not the truth thereof. And in discoursing of the things that you have heard; name no your Author without you be assured that h will take it well of you. A Secret that ha been committed to you, discover not.

Be not tedious in Discourse, or in Reading if the thing be not of importance, and that you find the Company pleased therewith.

Be not curious to know the Affairs of others, neither approach to those that speak in private.

Undertake not what you cannot perform, but be careful to keep your promise.

When you deliver a matter, do it without passion, and with discretion, however mean the persons you do it to.

When those that are your Superiors talk to any body, hearken you not, neither speak, nor laugh.

Take heed not to mumble or make a noise with the Teeth.

Assure not what you know not to be true.

If you be in Company of higher Quality than

than your self, especially if they be such as have any power over you: speak not till you are asked a question, then stand upright, put of your hat, and answer in few words, if so be they give you not leave to sit or put on the hat.

In disputes that occur in conversation, be not so desirous to overcome, as not to give liberty to each one to deliver his opinion, and tho you be in the right, you ought to give way to the judgment, of the Major part, also to the cholerick, peevish, and those that are judges of the dispute.

When you are bitten, or injured, by words answer not or endeavour your defence, but rather seem to take them in jest, and slight them, tho others should move you to defend your self: for as the proverb, *Each question deserves not an answer.*

Contradict not, at every turn, what others say, so as to contend and say, *It is not so, but it is as I say*: But comply with others opinion, especially in things of small consequence.

In company, play not the Mountebank and prattle of those things you do not understand, but when you speak see it be to the purpose, and according to truth of such things as you know, that so afterwards you are not obliged to excuse your self, by saying, *I do not well remember, but I know that I have read it*, which is a thing ill becoming

If any one begins to rehearse a History,

say not *I know it well*: And if he relates it not right or fully, shake not your head, twinkle not your eyes, and snigger not thereat, much less, may you say, *It is not so you deceive your self.*

Speak not too loud, as if you were the City Cryer, nor yet so low as not to be heard.

Let your carriage be as becomes a man, Moderately, grave, settled, and attentive to what is spoken, that so at the end of every discourse, you have no occasion to say, *What say you? how happned that? I understand you not.*

In discourses walking, hold not back your Companion as if it were with a bridle, staying him at ever three words. Approach not so near as to justle him; or keep further from him than about a span.

Be not a year in the beginning of a discourse, and in certain long excuses; or ceremonies, saying, *Sir excuse me, if I know not to deliver my self well and yet to obey you*, &c. but enter into the discourse with a moderate boldness, then proceed without being troubled, even to the end, be not tedious, make not many digressions, nor repeat often the same manner of speech.

He that hath an unready speech let him not alwayes take upon him the discourse.

Speak not evil of the absent, for it is unjust, when the party is not there to clear it himself.

'Tis

'Tis improper, in any company to treat of matters of capacity.

Being ſet at meat, ſcratch not your ſelf neither ſpit, cough, or blow your noſe: but if it muſt be done do it dextrouſly, without any thing of noiſe, turning your face ſide wayes.

Feed not with greedineſs.

Break not the bread with your hands, but cut it with a knife, without it be very ſmall, new or that you ſee the major part do it before you.

Lean not upon the table with your arms ſtretched out, neither lean your ſhoulders or arms upon your chair undecently.

Eat not with cheeks or mouth full.

Stop not in your cup, if not the maſter of the houſe, or that you have ſome indiſpoſition.

Make no ſhew of taking great delight in your meat or drink, but if you be asked how you like it, by the Maſter of the feaſt, anſwer with modeſty and prudence: much leſs ought you not to find fault therewith.

Take not ſalt, or cut bread, with your knife greaſy, but clean it with a little bit of bread, not with your whole loaf, or with your napkin.

Entertaining any one at table, it is decent to ſerve and preſent him with meat, nay even with thoſe meats that are near him, but if you be invited by another it is better

to attend till he help you with meat than that you ſhould help your ſelf, without the Maſter of the Feaſt, intreat you to uſe freedom, or that you be in the houſe of a familiar Friend, It is ſcarce allowable to undertake to help others, undeſired by the maſter without it be where a great company is, ſo that the Maſter cannot have an eye to all, then may it be done to thoſe that are next you.

Blow not yor meat and broth at table to cool it, but ſtay till it cool of it ſelf, broth may be made colder by turning it over with a ſpoon, but 'tis hardly allowable to ſup it up, at table but eat it with your ſpoon.

Smell not to meat, but if you hold your noſe to it, tell it not to another afterwards.

Beſmear not any bread with your fingers, but when you will cut ſome bread, wipe them firſt if they be greaſie: and take heed as much as you can not to foul your hands or greaſe your fingers, but rather make uſe of a fork and ſpoon, as the cuſtom is, for the beſt bred to do.

If you ſoak either bred or meat in the ſauce, let it be no more then what you put into your mouth at a time, and be ſure not to do it after that you have bit it.

Caſt not under the table or on the ground; Bone, Parings, Wine, &c. but if we have any thing in our mouth, which we cannot ſwallow, we muſt dextrouſly caſt it forth,

or

or take it out with your two fingers, or with the left hand half shut. conveying it secretly away, turning your face from the company when you do it.

Likewise 'tis not handsome to spit forth the stones of any fruit, upon a dish, but take them from your mouth with your left hand as hath been said.

Put not your meat to your mouth with your knife in your hand, as the Conntry clowns do.

Cast not your eyes upon others trenchers, nor fix them wishfully upon the meat on the table, nor lift them up while you are drinking, nor while you put your meat into your mouth.

Cut not too much bread at once, not too great shives, but of a middle size; cut the loaf even, without taking to your self all the crum, and leaving the crust for others, neither slaw it for the crust, nor cut morsels of bread upon your trencher, and if you cannot eat crust, 'tis better to pare your peice when 'tis cut then to pare the whole loaf.

It is unbecoming to stoop much to ones dish or meat, but when one carry the morsel that is sawced to the mouth, one may stoop a little and then sit upright again.

Present not to others that whereof you have tasted, whether it be wine or any thing else.

Wipe not your hands, when they are foul, on your bread, nor on the table cloath,

but on a corner of your napkin, not on the whole, leaſt after dinner you be thought a ſloven.

When you eat or drink make not much noyſe with the teeth, either in ſupping nor in grinding too hard; nor in any other manner.

Suck no bones, at leaſt, ſo as to be heard: take them not with both your hands, neither gnaw them, nor tear the fleſh with your teeth but make uſe of your knife; holding them with two fingers, as near as you can to the top thereof: knock not the bones to get out the marrow, upon your bread, or trencher, but get it out with a knife, but 'tis better not to meddle with the bones at all; but be ſure not to mouth them.

Uſe not a knife to break bones, plumb-ſtones, or other hard things withal, neither break them with your teeth, 'tis better to let them alone.

Take not from the common diſh, that which is on the ſide next to your companion, but on your own ſide, neither take more than others take, and if it be fruit or ſuch like things, handle them not to take the beſt and if any take of your diſh, regard not where they take.

Put not another bit into your mouth till the former be ſwallowed, let not the morſells you put in, be ſo big as to puff out the cheeks. Feed not your ſelf with both your hands, but make uſe of the cuſtomary way that is the left.

Fill

Fill not the glass so full as that it shall run over upon the table cloth.

Drink not while your mouth is full with meat, or call for drink, or talk, or so much as fill your glass to drink, neither drink while your next companion is a drinking, or he that sets at the upper end of the table.

Gaze not about you while you are a drinking.

Drink not, neither to leisurely, nor yet to hastily, nor as chawing the wine, nor yet to often. Before and after drinking, wipe your lips, nor breath not then, or ever with too great a noyse, for 'tis uncivil.

Cleanse not your teeth with the table cloth or napkin, or with your finger, fork or knife, much worse 'tis to do it with your Nails, it seemes uncomely to do it at all at table, but if others do it, let it be done with a pick-tooth.

Rince not your mouth with Wine, to spit it out before others, for it seems not fit to wash the mouth in presence of others, but the hands must be only washed, with the water that is given at table.

It is almost out of use, to call upon the company to often, and with importunity to eat, nor ought you to drink to others every time you drink; and if you be drunk too you may render him thanks, but are not obliged to pledge him, but if it be with men that are accustomed to drink, 'tis better to sip a little, least they should take ill.

Be not longer in eating than others are and at table, lay not your arm upon it but your hand only upon the edge of it.

It belongs to the chiefeſt in company to unfold his napkin and fall to meat firſt.

But he ought then, to begin in time and to diſpatch with dexterity, that the ſloweſt may have ſufficient time allowed him.

Be not angry at table whatever happens, and if you have reaſon to be ſo, ſhew it not but put on a pleaſant countenance, eſpecially if there be ſtrangers, for it makes one diſh of meat a feaſt.

Set not your ſelf at the upper end of the table, but if it be your due, or that the Maſter of the houſe will have it ſo, contend not much leaſt you ſhould thereby trouble the company.

If others talk at table be attentive, but talk not with meat in your mouth.

Let your ſpeeches be ſeriouſly reverent when you ſpeak of God or his attributes,

Do not think that you can be a friend to the Government while you are an enemy to God.

Let your recreations be manful not ſinful.

Honour and obey your natural Parents altho they be poor.

Labour to keep alive in your breaſt, that little ſpark of Celeſtial fire, call'd conſcience.

If you would enjoy true content, live peaceably in that vocation, unto which providence hath called you.

THE

THE

Country-Mans Guide;

OR AN

APPENDIX

FOR THE USE OF THE

Country-Man.

Containing divers necessary and useful Rules and Instructions of the Year, Months and Days; with other things of delight and profit.

Being brief Explanations of many things which to an intelligible Reader may seem ambiguous.

Calculated by Art for the Benefit of all those, which desire to understand what they buy or read.

London, Printed in the Year 1684.

THE
Country-Mans Guide.

Of a Year, what it is, with the difference betwixt the Engliſh *and* Gregorian *Account.*

A Year is that ſpace of time wherein the Sun runs his preambulation through the twelve ſigns of the Zodiack, containing 12 Solar Moneths, 13 Lunar, 52 weeks, 365 days, 6 hours, and 6 minutes, which 6 hours in four years ſpace being added together, make one day, which we commonly call *Biſſextile*, or *Leap-year*, and is added to the Kalendar on the 25 of *February*, making that month every fourth year 29 days long, which at other times is but 28. This account was thus named by *Julius Caſar*, the firſt Roman Emperor, who reduced the year to a better method than before, and from him it was called the *Julian Account*, yet ſtill the ſix minutes remain un-numbred, which in that time aroſe to ſome dayes, and therefore *Gregory* Pope of *Rome* to make the year exactly anſwerable to the Suns diurnal courſe caſting up the days with thoſe minutes amounted unto, placed his Feſtivals exactly anſwerable

answerable to the Suns progress, which in sixteen hundred years hath amounted to ten dayes, and is from him called the *Gregorian Account*, being used in all those parts beyond Sea which acknowledge the Popes Supremacy.

Qu. *From whence do the twelve Moneths derive their Names?*

An. January is so called from *Janus*, who was pictured with two faces, signifying the beginning or entrance of the year *February* took its name from *Februa*, *March* from *Mars* the God of War, *April* signifieth the growth or spring of the year, *May* is the Majors and *June* the Juniors season. *July* was so called from *Julius Cæsar*. *August* from *Augustus* the second Roman Emperor. *September* signifieth the seventh moneth, for the Romans before the time of *Julius Cæsar* reckoned their moneths from *March*; so *October* signifieth the eight, *November* the ninth, and *December* the tenth; which if you reckon from *January*, the account will be otherwise.

Qu. *How many days is in each Moneth?*

An. Thirty days hath *September*,
April, *June*, and *November*,
All the rest hath thirty and one,
Except it be *February* alone,
But every Leap-year at that time,
February hath twenty nine.

Of the day, with several divisions thereof.

An Artificial day consists of 12 hours, a Natural

Natural day 24 hours. The *Athenians* began their day from Sun-set; but the *Jews*, *Chaldeans*, and *Babylonians*, from Sun-rise: The *Egyptians* and *Romans* from midnight, of whom we took our pattern to count the hours from thence; the *Umbrians* from noon. The parts of a politick or civil day, (according to *Macrobius*) are these; The first time of the day is after Midnight; the second in Latine *Gallicinum*, Cocks crow; the third *Canticinium*, the space between the first Cock and Break of day; the fourth *Diluculum*, the break or dawn of the day; the fifth *Mane*, the morning; the sixth *Meridies*, noon or mid-day; the seventh *Pomeridies*, the afternoon; the eight *Serum diei*, Sun-set: the ninth *Suprema tempestas*, twi-light; tenth *Vesper*, the Evening; the eleventh *Prima Lux*, Candle time; the twelth *Nox concubia*, bed-time; the thirteenth *Nox intempesta*, the dead time of the night.

The *Jews* did devide their Artificial day, into four Quarters, allowing to every Quarter three hours, accounting the first hour of the first Quarter at the rising of the Sun, and the third hour of the second Quarter, they called the third hour; and the third hour of the second Quarter they called the sixth hour, which was mid-day; the third hour of the third Quarter, the ninth hour; and the second hour of the fourth Quarter, the eleventh hour; and the twelfth and last hour of the day, they call Even-tide. The

The day is accounted with us for the payments of money between Sun and Sun; but for Indictments of murther, the day is accounted from mid-night to mid-night; and so likewise are fasting days.

Directions for the Country-man what he is to do each moneth in the year.

For January.

This is a chargeable moneth, and therefore more troublesom to the poor man than to the Rich, as the days increase so does the cold, but is somewhat qualified with hopes of the approaching Spring. The fields as well as trees, are now disrobed of all their verdure and are quite naked, unless cloathed with white, whilest the Country man sits at home enjoying the fruits of his past labours, contemplating on what is to be done. A cup of good Cyder or other good liquor does not now amiss, such as last autumn produced, which being moderately taken proves the best Phy sick.

A cold *January* is seasonable: Plough up the ground you intend for pease, water meadows and Pastures: drain Arable grounds where you intend to sow Pease, Oats or Barly rear Calves, Pigs &c. lay dung on heaps, carry it on the land in frosty weather; on pasture land hedge and ditch.

Plant Timber trees or any Coppice-wood, or

or Hedge-wood; and alſo quick-ſets: cut Coppices and Hedge-rows; lop and prune greater Trees.

Feed Doves and repair Dove-houſes; cut away ant hills; and fill up the holes in meadow and paſture grounds; gather ſtones, have ſpecial care of ews and lambs; houſe calves; geld young cattle ſoon after they are fallen: ſow Oats, if you will have the beſt.

Plant Vines and other fruit trees, if the weather be open and mild; dig and trench Gardens, or other ground for Peaſe and Beans againſt the ſpring dig borders, uncover roots of trees where need is, and add ſuch manure to them as they require: You may alſo if the weather prove mild, ſet Beans and Peaſe. As yet Roſes may be cut and removed.

Prune Orchard fruits and Vines, ſo that it be not froſty; nail and trim Wall-fruits; cleanſe trees of Moſs in Moiſt weather.

Gather Cions for grafts, and ſtick them in the ground; for they will take the better at the latter end, if the weather be mild, you may begin to graft.

Make your hot-beds, and ſow therein your choyce Sallads; ſow Colleflowers; ſecure your choyce plants and flowers from the injury of the weather, by covers by ſtraw or dung, Earth up the roots of ſuch plants as the froſt hath uncover'd.

Set traps to deſtroy Vermine: where you have, or ſow ſuch plants or ſeeds as they inhure.

Take

Take fowl, destroy Sparrows in Barns, and near them; kill Bul-finches that feed on the buds of fruit-trees.

Dig a weedy Hop-garden.

Turn up your Bee-hives, and sprinkle them with warm and sweet wort dexterously. Also you may remove Bees.

February.

This is a principal seed-month, for such they usually call *Lenten-grain.*

This Month is usually subject to much rain or snow: if it prove either, it is not to be accounted unseasonable; the proverb being, *February fill dike, with either black or white.*

Now sow all sorts of grey Pease, Fitches Beans and Oates, carry out dung and spread it before the plough, and also on pasture ground, this being the principal month for that purpose.

Plant Quicksets newly raised; the spring being so near, they will not keep long.

Set willow plants, or Pichers, Osiers, and other Aquaticks,

Sow Mustard-seed and Hemp-seed, if the Spring prove mild; feed your Swans, and make their nests where the floods reach them not.

Soyl Meadows that you cannot overflow or water; catch Moles, and level Mole-hills.

Also this is a very good time for plashing of Quick-sets, shrouding or lopping of trees or cutting Coppices.

You

You may yet prune and trim Fruit trees, and cleanſe them from moſs aud cankers: Now is a very good time for grafting the more forward ſort of fruit trees if the weather be temperate.

Your tender Wall fruit cut not till you think the hard froſts are over.

Plant Vines, or any ſort of fruit trees, in open weather: Trim up your palliſade hedges: Set Kernels, Nuts or ſtone fruit, and other hard ſeeds.

Lay branches to take root, or place baskets of earth for the branches to paſs through.

Sow Aniſeeds, Beans, Peaſe, Radiſh, Parſnips, Carriots, Onions, Parſly, Spinage and other hardy herbs or ſeeds, and plant Cabbage plants: plant out Colleflowers into warm places, alſo plant Liquorice yet you may deſtroy Sparrows. Now is the time the Bul-finch does the greateſt harm to the buds of Fruit trees.

Make up your hot beds for Millons Cucumbers, ſow Aſperagus, continue vermine traps, and pick up all the ſnailes you can find, and deſtroy Frogs and their ſpawn.

A good time to ſew fiſh ponds, and take fiſh, the moſt fiſh being now in ſeaſon.

Now you may if the weather prove mild plant Hops and dreſs them that are out of heart.

Half open your paſſages for Bees, and now may ye remove them.

March.

The begining of *March* usually concludes the nipping Winter, the end intimates the subsequent welcome spring, according to the Proverb, *March cometh in like a Lyon, and goes out like a Lamb.* If it proves cold, it is seasonable to check the pregnant buds, till a more seasonable time approaches. If this Month prove dry, the Country-man counts it ominous of a happy year for Corn.

Let Cattle no longer feed on Meadows nor Marshes you intend to mow: have special regard to the fences, both of Meadow and corn.

About the end of this month you may begin to sow Barley, earlier in clay than in sand, you may now rowl wheat if the weather prove dry; make an end of sowing all sorts of pulse. You may now shroud or lop old trees, and fell coppice wood better than at any other season in the year.

This is the only time for the raising of the best brood of Poultry.

It is a good time to set Osiers, Willows, and other Aquaticks: Sow the Rye call'd *Marce Rye.*

In this month and the next, you may sow all sorts of French Grasses, or new Hays, as Clover, St. Foyn, &c. now sow Hemp and Flax if the weather be temperate.

The principal time in the year for the distruction of Moles.

Sow any sort of white Pease or Hastings.

This

This is the principal month for grafting all ſorts of fruits. Now cover the roots of all ſuch trees you laid bare in the Winter preceeding, and remove ſuch young trees you omitted to remove in the latter ſeaſon.

Carry dung into your Gardens Orchards, &c.

Turn your fruit in the room where it lies but open not the Windows.

You may now tranſplant moſt ſorts of Garden-herbs, Sweet-herbs and Summer Flowers; make hot beds for Cucumbers and Millons. Safforn may alſo now be planted and Madder.

Now ſow Endive, Succory, Leeks, Raddiſh, Beets, Parſnips, Skirrets Parſly, Sorrel, Buglos, Borrage, Chervil, Sellery, Smallage. Alliſanders, &c. Alſo Lettice, Onions Garlick, Orach, Purſlain, Turnips, Peaſe, Carrots, Cabbage, Creſſes, Fennel, Marjarom, Baſil, Tobacco, Leeks, Spinnage, Marigolds, &c.

Dreſs up and ſtring your Strawberry-beds uncover Aſparaguſ-beds, and tranſplant Aſparagus; ſlip and plant Artichoaks and Liquorice.

Stake and bind up the weakeſt plants, againſt the winds; ſow Pinks Carnations, &c. In this month ſow pine kernels, and the ſeeds of all Winter greens.

Plant all garden-herbs, and Flowers that have Fibrous roots.

Sow

Sow choyce Flowers that are not natural for our clime in hot beds this month.

You may plant Hops, it is a very seasonable time to dress them.

Now the Bees sits, keep them close night and morning, if the weather prove ill. You may yet remove Bees.

April.

The Mornings now seem Pleasant the days long.

A dry season to sow Barly is best, to prevent Weeds if *April* prove dry fallowing is good.

Fell the Timber you intend to bark; if the Spring be forward; cleanse and rid the Coppices, and preserve them from cattle: keep Geese and Swine out of Commons or Pastures.

Pick up stones in the new sown land; sow Hemp and Flax.

Cleanse Ditches, and get in your Manure that lies in the Streets or Lanes, or lay it on heaps.

Set Osiers, Willows and other Aquaticks, before they are to forward.

You may throughout this Month sow Clover-grass, St. Foyn, and all French or other Grasses or Hayes.

You may yet graft some sorts of fruit in the stock the begining of this month.

Now sow all sorts of Garden-seeds in dry weather, and plant all sorts of Garden herbs in wet weather.

Plant

Plant French beans, Cneumbers, Mellons, Artichoaks and Madder, and ſow ſuch tender ſeeds that could not endure the harder froſts, ſet French beans.

Gather up worms and ſnailes after evening ſhowers or early in the morning.

Sow your Annual Flowers that come of ſeeds, that you may have Flowers all the Summer; aud tranſplant ſuch Flowers with Fibrous roots you left removed in *March*: Sow alſo the ſeeds of Winter greens.

Now bring forth your tender plants you preſerve in your *conſervatory*, except the Orange Tree; which may remain till *May*.

Tranſplant and remove your tender ſhrubs as Jaſimines, Myrtles, Oleanders; towards the end of this month alſo in mild weather, clip phyllyria, and other tonſile ſhrubs, and tranſplant any ſort of Winter greens.

Plant Hops, and pole them in the beginning of *April*. and bind them to the poles.

Open the doors of the Bee-hives for now they hatch, that they may reap the benefit of the Flowry Spring and be careful of them.

May.

This month uſhers in the moſt welcome ſeaſon of the year: Now gentle *Zephirus* fans the ſweet buds and the Cœleſtial drops water *Flora*'s Garden.

The Country-mans heart is revived (if this month prove ſeaſonable) with the hopes of a happy *Autumn*; if it prove cold, it is an

an omen of good for health, and promiſes fair for a full barn, the pleaſure of Angling is now in its ſplendor, eſpecially for the *Trout* and *Salmon*.

Now wean the Lambs you intend to have the milk of their ewes, forbare cutting or cropping trees you intend ſhall thrive, till *October*; kill Ivy.

If your Corn be too rank, now you may mow it, or feed it with Sheep before it be to forward: weed Corn. In ſome places Barly may be ſown in this month.

Now ſow Buck-wheat, or Brank; ſow latter Peaſe, alſo Hemp and Flax may yet be ſown.

Weed Quick ſets, drain Fens and wet Grounds: Twifallow your Land; carry out foyl or compoſt; gather ſtones from the Fallows; turn out the Calves to graſs; overcharge not your paſtures leaſt the ſummer prove dry; get home your fewel; begin to burn beat your Land; ſtub or root out graſs, Furze, Broom or Fern; and grub up ſuch Coppices, or other ſhruby woody places you intend ſhould not grow again.

Sell of your Winter-fed cattle.

About the end of this month mow clover-graſs, St. Foyn, and other French graſſes. Now leave off watring your meadows, leſt you gravel or rot your graſs.

Look now after your Sheep, if this month proves rainy, leaſt the rot ſurprize them.

Plant

Plant all sorts of Winter greens.

Sow the more tender Garden seeds; as sweet Marjorom, Bassile, Thyme, and hot Aromatick Herbs and Plants: Set sage and Rosmary.

Cover no longer your Cucumbers, Melons, &c. excepting with glasses, sow Purslain, Lettice, &c.

At the end of this month, take up such Tulips which are dried in the stalk.

Bind Hops to their poles, and make up the hills after rain.

Watch the Bees now ready to swarm.

June.

A shower at this time of the year is generally welcom, now that the glorious Sun glads the spirit of nature by his approach. And the Grain and Fruits shew themselves to the joy of the thirsty Earth: The Trees are all in their rich array, and the earth it self laden with the country-mans wealth; if the Weather be calm, it makes the Farmer smile on his hopeful crop.

This month is the prime season for the washing and shearing of sheep; in forward meadows mow grass for hay.

Cast mud out of Ditches, Pools or Rivers: This is the best time to raise Swine for breeders.

Fallow your Wheat Land in hot weather; it kills the weeds.

Carry Marl, Lime and Manure of what kind

ind ſoever, to your land, bring home your
oles, and other neceſſary fewel fetcht far
off before the teams are buſied at the Hay-
Harveſt.

Weed Corn, ſow Rape and Coal ſeed, and
alſo Turnepſeed, Now Mildews or Hony-
dews begin to fall.

Mind your Sheep as we adviſed you in *May*.

Now begin to inoculate, beware of cutting
Trees, other than the young ſhoots of this
year: pluck of Buds where you are not will-
ing they ſhould branch forth.

Water the latter planted trees, and lay
moiſt weeds, &c. at the roots of them.

It is a ſeaſonable time to diſtil aromatic
and Medicinal herbs, flowers, &c and to
dry them in the ſhade for the Winter; alſo
to make ſyrrups, &c.

Gather Snails, Worms, &c. and deſtroy
Ants and other vermine.

Set Saffron, plant Roſemary, and Gilly-
flowers, ſow Lettice and other Sallets for
latter Salleting.

Gather ſeeds that are ripe, and preſerve
them that are cool and dry: water the dry
ſeeds; take up your Bulboes roots of Tulips,
Anemonies, &c.

Inoculate Jaſmines, Roſes, &c. Alſo
tranſplant any ſort of bulboes roots, that
keep uot well out of the ground, now plant
ſlips of Myrtle ſow latter peaſe.

Dig

Dig ground where you intend a Hop-garden, and bind such hops to the poles as the wind hath shaken off.

Bees now swarm plentifully; therefore be very vigilant over them, they will requite your care.

July.

In this month ply your Hay-harvest; for a day wasted may be many pounds lost; cheifly when the Weather is uncertain shear all manner of field sheep.

Summer-stir rich stiff grounds, soyl all mixt earths, and latter, soyl all loose hot sands. Let herbs you would preserve now run to seed; cut off the stalks of out-landish-flowers and cover the root. with new earth, so well mixt with manure as may be; sell all such Lambs as you seed for the Butcher; fence up your Copices grase your elder underwoods and bring home all your field Timber. Gather yonr Fimble or early Hemp and Flax. Sow Turnip seed. This is the time for inoculating choice fruits and Roses &c. and for your summer pruning of your Wall trees, and the making of Cherry-wine, Rasberry-wine, &c. Sow Sallet herbs for latter salleting, and also Pease, graft by approach. and inoculate Jasimines, Oranges, &c. Water your Hops if the season prove dry.

Now the Bees cast their latter swarms which must be prevented, they being of no advantage streigthen the entrance of your Bees;

You may yet Trifallow, alſo lay on Compoſt or Soyl, as well on your Barly-land as Wheat-Land.

Carry Wood or other fewel home for Winter.

Provide good ſeed, and well pickt againſt ſeed-time.

Put your Ewes and Cows you like not a fatting.

This is the moſt principal harveſt Month for all ſorts of grain, therefore make uſe of good Weather whilſt you have it.

About the end of this month mow your after graſs, alſo Clover and St. Foyn, and other French Hays and Graſſes and geld Lambs.

You may inoculate ſtill, in the forme part of this month. Make Cyder of Summ- fruits, prune away ſuperfluous branches from your Wall-fruit-trees, but leave not the fruit bare. Pull up ſuckers from the roots of trees; unbind the buds you inoculated a month before, if taken. Plant Saffron, ſet ſlips of Gilliflowers, ſow Aniſeeds; you may now tranſplant moſt flowers and herbs, ſeeds of flowers & herbs, are now to be gather'd, alſo Onions, Garlick, &c. Sow Cabbages, Colle-flowers, Turnips, &c. againſt the ſpring, you may ſlip Gilleflowers, and tranſplant bulbous roots about *Bartholomew-tide*; and dreſs and plant the Roſe tree. Prop up thoſe poles in the Hop-

garden that are blown down, alſo near the end of the Month gather Hops.

Towards the end of the month take Bees, unleſs the goodneſs of the weather provoke you to ſtay till the middle of next: Deſtroy Waſps and other inſects, and ſtreighten the paſſage to ſecure them from Robbers.

September.

Amend the Fences about the new ſown Corn; skare away Crows, Pigeons, &c.

Geld Rams, Bulls, &c. ſew ponds: put Boars up in the ſty. Beat out hempſeed, and water hemp; gather maſt, and put Swine into the woods. Carry home Brakes; ſaw Timber and Boards; manure your Wheat Lands before the Plough, Make Cider and Perry of fruits that are not laſting. Gather moſt ſort of Winter-pears, and ſome ſorts of Winter apples, but long laſting fruit gather not till after *Michaelmas*.

Sow Cabages, Colle-flowers, Turnips, Onions, &c. Artichoaks, Sparagus, and out of the Woods Straw-berries, plant your Tulips, and bulbous roots, that were formerly taken up, & remove and tranſplant.

Retire your choyce plants in conſervitories. Gather Saffron towards the end of this month, Finiſh the gathering and drying of your hops, take Bees in time and ſtreighten their paſſage into the hive: you may alſo now remove them.

October.

October.

Lay up Barly-land as high as you can; ſeed time yet continues, eſpecially for Wheat. Drain the new ſown Corn Land, ſow Acorns Nuts, or other Maſt or berries, ſow Peaſe in fat Land, plant Quickſets, and trees, alſo plaſh Hedges or Quick-ſets. Wean the foals from your draught-mares that were foaled in the ſpring. Put off the ſheep that you have no wintring for. Make Mault, Make Cider of winter fruit. Remove all ſorts of Trees that ſhed the Leaf. Trench the ſtiffer ground for Gardens or Orchards. Lay open the Roots of old trees, and ſuch as ſpend themſelves too much or ſoon in bloſſoms. Gather the reſt of your winter fruit, alſo Saffron. Sow all ſorts of fruit-ſtones, nuts, kernells, or ſeeds. Cut and prune Roſe-trees. Plant your bulbous roots, of all ſorts, and thoſe of fibrous roots, Alſo hops; and bagg up thoſe that are dry'd; remove Bees. *November.*

Overflow your meadows that are fed low, deſtroy Ant-hils, ſet Peaſe or Beans. Trench or dig gardens, remove or plant fruit trees, make Cyder of hard fruit. Prune trees. Gather the reſt of your fruit; lay up Carrots, Turſnips, Cabbage, cover your tender plants with horſe litter or long dung, dig up Liquorice, Plant Tulips, if the weather be not too hard; Plant Roſes. Sow nuts or ſtones, dig your Crop-garden. Stop up your Bees cloſe. Conclude to ſow your Wheat and Rye. Kill your

Hoggs and Poultrey to leſſen your ſtock. Lay ſtraw to rot in moiſt places for dung, alſo lay dung on heaps. Fell Wood and Timber for Mechanick uſes. Break Hemp and Flax.

December.

Now is it time to houſe old Cattle; cut all ſorts of trees that ſhed their leaf, and are not too tender. Let Horſes blood; fat Swine and kill them. Plow up the Land for Beans drain corn fields where water offends, and overflow thoſe grounds that want it.

Deſtroy Ant hills. Set fruit trees, ſuch as are not ſubject to the injury of the Froſt: Tranſp'ant all ſorts of trees in open weather. Plant Vines, and other ſlips and ſions and ſtocks for grafting, prune Vines if the Weather be open, cover the beds of Aſparagus Artichoaks, and Strawberries, with warm horſe litter. Sow Beans and Peaſe if the weather be moderate; trench your ground and dreſs it againſt the Spring, ſet traps for Vermine, pick Snailes out of the holes of Walls. Sow or ſet Bay-berries, Lawrel berries dropping ripe. Dig up Liquorice, dig a Weedy-hop-garden, and carry dung into it, and mix it with the earth, feed weak ſtocks of Bees.

The Principal Feaſts and Holy-days in the whole year expounded.

SInce more buy Almanacks than underſtand them, and are ignorant of our Feſtival day

days, for their better understanding I shall briefly, yet plainly anatomize and declare the meaning of them.

Sunday, or our Lords day (*dies Dominicus*) is a day dedicated by the Apostles to the more particular service and honour of Almighty God, and transfer'd from the Jewish *Sabbath* to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that day; whence it is called *our Lords Day*, and *Sunday* from the old Heathenish denomination of *dies Solis*, the day of the Sun, to which it was sacred; though others think it took its name from the Son of God his rising from the grave that day, to which thus alluded Mr. *Owen* in his Epigrams.

Sunday I'll call that day in spight of precise,
On which the glorious Son of God did rise.

1. *Jan. The Circumcision of our Lord*, vulgarly called *New-years-day*, was instituted in memory of the Circumcision of our Lord on the eight day from his Nativity, according to the prescript of the old Law (*Gen.* 17. 12.) when he was named *Jesus*, as the Angel hath foretold (*Luke.* 1. 14.) and began to shed his infant blood by the stony knife of Circumcision. And it is called *New-years-day*, from the account of the old *Romans*, who began their year from that day.

6. Jan. Twelfth-day, *or the* Epiphany *of our Lord, is a Feast Solemnized in memory and*

honour of Christs manifestation and apparition to the Gentiles by a miraculous blasing-star, by vertue whereof three Kings were conducted to adore him in the Manger, where they presented him upon this day, with Gold, Myrrh, and Frankincense, in testimony of his Regality, Humanity and Divinity. The Word *Epiphany* comes from the Greek, and signifies an apparition, and is called *Twelfth-day*, because celebrated the *Twelfth day* after *Christs Nativity*, exclusively.

2. Febr. *Candlemas-day*, or the *Purification of the blessed Virgin*, is a Feast *in memory and honour both of the presentation of our Saviour Christ, and the Purification of the* Virgin Mary *in the Temple of* Jerusalem, *the fortieth day after her happy Childbirth, performed according to the Law of* Moses, Levit. 12. 6. And it is called *Purification*, from the Latine word, which signifieth to *Purifie*; not that the blessed Virgin had contracted any thing by her Child-birth which needed purifying, (being the Mother of purity it self) but because other common Mothers were by this ceremonial right, freed from the Legal Impurity of their Child-births.

The four Sundays of *Septuagesima*, *Sexagesima*, *Quinquagesima*, and *Quadragesima*, were days appropriated *for preparation to the devotions of Lent*; and take their numeral denominations from *Quadragesima-Sunday*, so called, because 'tis about the fortieth day before Easter. *Shrove-*

Shrovetide signifies the time of *Shrift*; for in former time the people used then to confess their sins to a priest, the better to prepare themselves for a *holy observation of Lent, and worthy receiving the blessed Sacrament at Easter.*

Ashwednesday is so called by the *Romanists* from the Ceremony they have on that day of blessing of Ashes, wherewith the Priests signifie the people with a cross on their foreheads, saying unto them, *Memento homo quia pulvis es, & in pulverem revertes*; *Remember man that thou art dust, and to dust thou shalt be turn'd*, The Ashes which they use this day, are are made of the palmes bless'd the *Palm Sunday* before.

Lent is called in Latine *Quadrageſima*, because it is a fast of forty days in remembrance of Christs fasting forty days and forty nights in the Wilderness, which fast has been observed in *England* near one thousand years acording to Sir *Richard Baker* in his Chronicle: and hath been continued to these days in the time of Reformation, not out of any superstitious end, but for the encrease of the fishing trade, and preservation of the breed of young Cattle.

The Sea loth will, the land doth wish.
For sparing Flesh to feed on Fish.

Palm Sunday, was instituted in memory and honour of the triumphant entry of our Saviour into *Jerasalem*, and was so called from the *Palm-Branches* which the *Hebrew* Children

ſtrewed under his feet, crying, *Hoſannah to the Son of David*, Math. 21. 15.

Maundy Thurſday is a Feaſt in memory of our Lords laſt Supper, when he inſtituted the bleſſed Sacrament of his precious body and blood. And it is call'd *Maundy Thurſday quaſi Mandatum*, or *Mandat Thurſday*, from, thoſe words in *John* 13. 34. *Mandatum novum do vobis; &c. I give you a new command* (or mandat) *that you love one another, as I have loved you.*

Good-Fryday, is that memorable day on which the great and glorious work of our Redemption was conſummated by our Saviour Jeſus Chriſt on his bloody croſs, between two theives at *Jeruſalem*.

25 March. *Annunciation of the bleſſed Virgin*, is a Feaſt in memory of that moſt happy *Embaſſy* brought to her from God by the Angel *Gabriel*, upon which, through her conſent, and the operation of the holy Spirit, God was incarnate in her moſt ſacred Womb.

Eaſter-Day (in Latine *Paſcha*) is a great Feſtival in memory and honour of our Saviours *Reſurrection*, or riſing from the dead on the third day after he was Crucified. *Mat.* 28. 6. and it is called Eaſter from *Oriens*, (the Eaſt or riſing) one of the Titles of Chriſt. *And his name* (ſays the Prophet) *ſhall be called* Oriens.

Munday and *Tueſday* following are alſo kept holy; *in memory of ſome of Chriſts firſt*

Apparitions

Apparitions after his Resurrection; which are commemorated on these two days; for the greater solemnity of the chief Feast.

Low-Sunday called *Dominica in Albis*, is the octave of Easter day, and is so named from the white Garments, which the Catechumeni or Neophites used to wear, which they put on at their Baptism and solemnly put off with this day.

Holy Thursday, or Ascension day, is a Feast solemnized *in memory of Christ's glorious* Ascension *into Heaven the fortieth day after his* Resurrection, *in the sight of his Apostles and Disciples*, Acts 2. 9, 10.

3. May. *The invention of the Holy Cross*, otherwise called *Holy Rood-day*, is so called from the *Invention* or finding out of the *Cross* on which our Saviour suffered, by *Hellen* mother to *Constantine* the Great, after it had been hid and buried by the Infidels, 180 years; who erected a *Statua* of *Venus* in place of it.

Rogation Week, which is always the next but one before Whitsunday, is so called from *Rogo* to ask and pray, because then *Letanies* were wont to be used, to beg and supplicate the blessing of God upon the fruits of the Earth. The *Belgians call it Grays week*, and we in *England Gang week*, from the *Ganging* or going in procession and perambulations then used about the Parish, *&c.*

Whitsunday or *Pentecost*, is a solemn Feast in

memory and honour of the coming of the *Holy-Ghost* upon the heads of the *Apostles* in tongues as it were of fire, *Acts* 2. 3. *Pentecost* in Greek signifies the *fiftieth*, it being the fiftieth after the Resurrection. And 'tis called *Whitsunday*, from the *Catechumens*, being anciently cloathed in *White*, and admitted on the Eve of this Feast to the Sacrament of Baptism. The old *Saxons* called it *Weed-Sunday*, i. e. holy Sunday; for *Wied* or *Wihed* signifies holy in that Language, which also may have prov'd one occasion of this name. *Trinity Sunday* is the Octave of *Whitsunday*, dedicated to the honour of the blessed Trinity, to signifie that the works of redemption and Sanctification, then compleated, are common to all the three Persons.

Corpus Christi day (which is always the next Thursday after *Trinity Sunday*) is by the Romanists celebrated with great solemnity, they carrying on that day the Sacrament of the Altar about in procession, the Preists and all the People expressing their highest devotions, with musick and lights, and flowers strewed along the streets, and their best Tapstry upon the Walls, *&c.*

10. Aug. St. *Lawrence* the Deacon; who in the Primitive times was most cruelly broyled upon a gridiron for the faith of Christ, which Martyrdom he suffered with incomparable fortitude, in the midst of his torments thus crying out to his bloody Persecuter,

This

This side is roasted now enough,
Turn up O Tyrant great;
Assay whether roasted or raw,
Thou find'st the better meat.

Aug. 15. Is according to Tradition the day when the blessed *Virgin Mary* was both Soul and Body taken up into Heaven.

Sep. 8. Is in memory of her happy birth by whom the Author of all life and safety was born into the world.

29. *Sept. Michael* or *Michaelmas*, is in commemoration of St. *Michael* the Arch Angel, and of all the nine Orders of holy Angels and it is called the *Dedication of St. Michael*, from the dedicating of a Church in *Rome* to him by Pope *Boniface.*

1. *Nov. All Saints* or *All-hallows*, is celebrated in commemoration of all the Saints

2. *Nov. All Souls* is likewise commemorated for the Souls of all the faithful departed, and these two days (*All Saints* and *All Souls*) were of so eminent observance that no Courts were kept on those days at *Westminster-hall.*

The four Sundays of Advent are those preceding Christmas day, and were instituted as a commemorative of our Saviours *Advent*, or coming to redeem the world by his happy birth.

Christmas Day, or the Nativity of our Saviour *Christ*, is a most solemn Feast yearly celebrated even from the Apostles time to this day, in memory of the birth of our Saviour at *Bethlehem* 28. *Dec.*

28. *Dec. Holy Innocents*, is a Feast in memory of those babes which *Herod* slew when he sought for our blessed Saviour; in which massacre it is said that a Child of *Herods* being at nurse was murthered amongst the rest, which *Augustus* hearing of, he said *it was better to be* Herods *Hog than his Son*, because the Jews would eat no Swines flesh.

The several Feasts of the Apostles and other Saints, were instituted by the Church to honour God in his Saints, and for us to imitate their holy and godly examples.

St. *Peter* and St. *Paul* are joyned in one Solemnity; because they were principal and joynt co operators under Christ in the conversion of the World, the first converting the *Jews*, the other the *Gentiles*: as also, both were martyr'd at the same place, *Rome*, and on the same day, 29 *June*.

The four *Ember weeks* (in Latine *quatuor tempora*) are times of publick prayer and fasting, partly instituted for the successful ordination of the Priests and Ministers of the Church, and partly to beg and render thanks to God for the fruits and blessings of the earth. *Ember* comes from the Greek *νήσιμος* i. e. *dies* a day, others call them *Ember days* from the ancient custom of eating nothing on those days till night, and then only a Cake baked under the *Embers* or Ashes, which was called *Panem subcinéritium*, Ember bread.

Wakes or *Country Feasts*, used always to be

be observed on the Sunday next after that Saints day, to whom the Parish Church was dedicated and, took its original from a Letter written by *Gregory* the great to *Melitus Abbot*, who was sent into *England* with *Austin* the Monk, in these words. *It may therefore be permitted them* (meaning the English) *that on the Dedication days, or other solemn days of Martyrs, they make them Bowers about the Churches, and (refreshing themselves, and feasting together after a good religious sort) kill their Oxen now to the praise of God, and increase of Charity, which before they were wont to sacrifice to the Devil,* &c, *Bedes Eccl. Hist. Chap.* 30. And they were called *Wakes*, because on those feasts the people were wont to awake from sleep at the several Vigils of the Night and go to prayer, but that custom was long ago laid aside, and the Feasting part also little or nothing regarded.

Besides these, we have three other days by act of parliament set apart for Religious holy Duties: *viz.* the fifth of *November*, when some bloody Papists intended to have blown up the Parliament-House with Gunpowder in the third year of the reign of King *James*; The second, the 30 *January*, a day of humiliation for the execrable murther of King *Charles* the first. And the third, the 29 of *May*, a day of thanksgiving for the happy Restauration of King *Charles* the second.

Qu. *What is the observation that is commonly made*

made on St. Pauls *day being the* 25 *of* Jannuary;

An. If Saint *Pauls* day be fair and clear,
It doth betoken a happy year.
But if it chance to Snow or Rain,
Then ſhall be dear all kind of Grain,
And if that winds be aloft,
Then ſhall we hear of wars full oft,
And if it do thunder that day,
Great dearth ſhall be as wiſe men ſay.

Another Obſervation.

When our Lord doth lye in our Ladies (Lap,
Then O *England* beware a clap.

Other ſhort Obſervations for each month in the year.

Jannuary.

If the Sun ſhine the twelfth of *Jannuary*, there ſhall be ſtore of wind that year.

February.

If it thunder upon *Shrove-Thurſday*, it foretelleth wind, ſtore of fruit and plenty, the Sun beams being early abroad; and ſo much as he ſhineth on that day, the like he will ſhine every day in Lent.

March.

So many Miſts, as there be in *March*, ſo many hoar Froſts there will be after *Eaſter*.

April.

If it rain upon *Aſcenſion* day, (which moſt commonly falleth out in *April*) it doth betoken ſcarcity of all kind of food for Cattle, but being fair, it ſignifieth plenty.

May,

May.

If the Sun ſhine upon the twenty fifth of *May*, wine ſhall proſper well; alſo in the end of *May*, if Oaks begin to bear bloſſoms, it doth foreſhew great ſtore of Tallow and Fruit.

June.

If it rain the twenty fourth day of *June*, Hazel-nuts will not proſper.

July.

If it be fair three Sundays before St. *Jame*'s dry, Corn will be good, but wet Corn will wither.

Auguſt.

If the wind change on St. *Bartholemews* day at night, the following year will not be good.

September.

So many days old the Moon is on *Michaelmas day*, ſo many floods will be that Winter.

October.

If Leaves now hang upon the trees, it portends a cold winter or many Caterpillers.

November.

If on the tenth of *November* the Heavens be cloudy it prognoſticates a wet winter; if clear and dry a ſharp winter.

December.

If Chriſtmas-day comes in the new of the Moon, it is a token of a good year; and ſo much the better, by how much it is nearer the new of the moon; the contrary hapneth in the decreaſe.

Thus

Thus each Month doth procure an observation
Which may be made useful unto the Nation;
For if that we do things but rightly weigh,
We will beleive what our Forefathers say,
Who by experience knew such things to be,
And so preserv'd them for posterity.

Qu. *What is that they call the Golden number, Epact, Circle of the Sun, Dominical Letter,* &c.

An. The Golden Number is the revolution of 19 years, in which time all the Lunations or Aspects betwixt the Sun and Moon return to the same place they were in before; and is so called, either because it was sent in Golden Letters from *Alexandria* in *Egypt* to *Rome*, or that it is written in red or Golden Letters in the Kalendar.

The Epact is the number of 11 days, which the Solar year doth exceed the Lunar; the one consisting of 365 days, the other of 354. so that in every four years there is added a number more than 30. which being greater than the Epact can be, (for from change to change there can be but 30 days) therefore 30 being taken from that excess, the remainder is the Epact for the next year.

The Epact is thus found out; multiply the Golden Number of the year by 11. the product whereof if it be under 30 is the Epact, but if it be above 30. they divide the product by 30. and the remainder shall be the Epact.

Qu. *What is the Circle of the Sun?*

An. The

An. The Circle of the Sun is a Revolution of 28 years, in which time the Dominical Letters make all their several changes, and is called the Solar Circle, because it comprehends all the varieties and changes that the Sunday Letter can have.

Qu. *What is the meaning of the Dominical Letter?*

An. The Dominical Letter is always one of these seven, A. B. C. D. E. F. G. and sheweth the Sunday Letter all the year. But in Bisextile or Leap year, there be two Dominical Letters, whereof the first holdeth from the beginning of *January* to St. *Matthias Eve*, and the other to the years end.

The Golden Number and the Dominical Letter change the first of *January*, and the Epact the first of *March*. *Easter day* never falleth lower than the 23 of *March*, nor higher than the 25 of *April*.

Shrove Sunday hath his range between the first of *February*, and the 7 of *March*; *Whitsunday* between the 10 of *May* and the 13 of *June*: And for a Rule for *Shrovetide*, the Tuesday after the change of the Moon in *February* is always *Shrove-Tuesday*.

Qu. *What causes the Eclipses and Full of the Moon?*

An. The Eclipse of the Moon is caused by the interposition of the Earth betwixt the Sun and her; for she being a dark body of her self, and having no light but what she borrows

borrows by reflection from the Sun, ſo far as the Earth interpoſes, ſo much of her is darkened. The cauſe of the Suns Eclipſe is when the Moon paſſes betwixt the Sun and us, and ſhadows ſome of the body thereof from our ſight, ſo that what part is interpoſed by the Moon cannot be ſeen by us, by reaſon ſhe is a dark body, hiding the ſame from our ſight. The Moon being in right oppoſition againſt the Sun, cauſes her to be at the full, as her increaſe is by drawing nearer to oppoſition, and her decreaſe by departing further off.

Qu. *Of what ſubſtance be the Stars, what are their motions, and what cauſeth blazing Stars?*

An. The Stars are of the ſame ſubſtance with the Moon, thick, and not tranſparent as the Heavens, borrowing all their light from the Sun, being otherwiſe of themſelves dark bodies, and ſhine as well in the day as night; though by reaſon of the Suns refulgent beams, they are not obvious to our ſight. And as for their motion, it is the ſame of the Heavens wherein they are placed.

Shooting or blazing Stars are hot fumes of a thick ſubſtance like glew, which being exhaled above in the Air, and hovering aloft until it be kindled, flyes like a ſquib through the Air, but if it mount to a higher place, and there be kindled, it turneth to a blazing Star.

A brief

A brief discourse of the natural cause of Airy Meteors; as Snow, Hail, Rain, &c.

YOU must first understand that there be four Elemeuts, *viz.* Fire, Air, Water, and Earth; the Fire is hot and dry, the Air, hot and moist, the Water cold and moist, and the Earth cold and dry; These four Elements are the simples whereof all things (under the Moon) are made, compounded and mixt.

Of Rain.

Rain is a cold vapour, and earthly humour, drawn from the Earth by the virtue of the Sun and the rest of the planets, into the middle Region of the Air, where by the extremity of cold it is thickned into the body of a Cloud, which the wind driving before it, it doth dissolve, and fall upon the Earth.

Of Snow.

Snow is ingendred of Rain, the Cloud congealing through extremity of cold, but not altogether so hard as Hail; *Pliny* writes, that the Hail sooner melts than Snow, and that Hail falls oftner in the day than in the night.

Of Hail.

Hail is likewise ingendred of Rain, which the excessive cold when the Cloud dissolves, freezes the drops, and congeals into Ice, whereby great and irregular stones do sometimes fall on the Earth. *Stow* in his *Annals* reports, that in the time of King *Henry* the 8. An-

8. Anno 1545, there fell in *Lancaſhire* Hail-ſtones as big as mens fiſts; and that which is moſt ſtrange, ſome were of the ſhape of mens faces, others were faſhioned like Gun-holes, *&c.* In the 23 year of the reign of Queen *Elizabeth*, *Auguſt* 12. Anno 1581. there fell a great ſhower of Hailſtones which were faſhioned like the Rowels of ſpurs, and were two or three inches about.

Of Froſt and Dew.

Dew is a thin vapour, which through the faint heat of the Suns elevating it ſelf but a little from the Earth, preſently at night deſcendeth again, which in the Spring-time is called *Dew*; but in the Winter by means of cold being congealed, it is called *Froſt*.

Of Wind.

Wind is hot and dry fumes drawn from the Earth by the Stars, which ſeeking to fly to the Sun, is by the freezing cold driven back, but from the fields fumes another fire which carries them back again; ſo that thereby, together with the confluence of other exhalations riſing out of the Earth, his motion is forced to be rather round than right: and the reaſon why he bloweth more ſharply one time than another, and in ſome places more than others; and ſometimes not at all, is fumes ariſing out of new exhalations, and out of Floods, Fenns, and Marſhes, joyning with it to encreaſe his force; the defect or dulneſs whereof may either allay or increaſe it; as alſo the

the Globe or rotundity of the Earth may be the cause of the blowing of it more in one place than another: or Mountains, Hills, or Woods, may hinder his force from blowing in all places equal: Whereas upon the Plain and broad Sea, it bloweth with an equal force: And as for the stilness or ceasing thereof, it cometh to pass divers ways, either by frost, closing, or congealing up the pores of the earth, whence it should issue, or by the heat of the Sun, drying up fumes and vapors that should encrease it, and whereof it is ingendred.

Of Earth-quakes.

Earth-quakes are caused by plenty of wind, which getting into the holes and caverns of the Earth, and wanting a vent, the Earth closing again, causeth the shaking or Earth-quake, which is more violent according to the quantity of wind so inclosed, *Anno* 1580. in the 22 year of Queen *Elizabeths* Reign, happened a terrible Earth-quake at *London*, and generally throughout all *England* by the violence whereof the great Clock-bell at *Westminster* struck against the hammer, as divers Clock-bells did both in City and Countrey: In *London* a peice of the *Temple* Church fell down.

In the late dissolved Church called the *Grey-Fryers*, now called *Christ Church*, in the Sermon-time, one stone falling from the Church, kill'd a young man out-right, and another

another ſtone ſo bruiſed a Maid, that ſhe lived but four days after, the Man and the Maid being fellow Servants in one Houſe: divers were bruiſed and run out of the Church. Some ſtones fell off from the Church of St. *Pauls* in *London*, and ſome from the Church of St. *Peters* at *Weſtminſter*; divers Chimneys loſt their tops, and Ships on the *Thames*, and on the Seas, were ſeen to totter: This Earthquake did not continue above a quarter of an hour in *London*, but in divers parts in *Kent* it held them ſo terrible, that the people went out of their Houſes, for fear they ſhould fall on their heads.

Of the Rain-Bow.

The Rain-bow is only the Suns reflection on a hollow Cloud, which the edge being repelled, and beaten back againſt the Sun, from thence ariſeth much variety of colours, by reaſon of the mixture of clouds, air, and fire-light together.

If two Rain bows appear at one time, they preſage Rain to enſue: But if one Rain-bow, preſently after rain, it betokeneth fair weather.

Of Thunder and Lightning.

When hot and dry vapours mixt with moiſture are exhaled up into the middle Region, and there incloſed in the body of a cloud, theſe two contraries not agreeing together, break forth with great violence; ſo that fire and water break out of the cloud, making a roaring noyſe which we call Thunder *and the fire* Lightning; *the* Thunder *is firſt made, but the* Lightning *firſt ſeen, in regard the*

ſight

but is quicker than the hearing; which to prove serve but at some distance when a man is a clea-ing of blocks, or a Carpenter hewing a log, and u shall see the fall of the beetle, or ax, some little istance of time before you hear the noise of the ow.

Now of Lightnings there be many sorts; that hich is dry burneth not at all, but dissipateth and sperseth its self; moist burneth not likewise, ut blasts and changeth the colour; but the clear of a strange property, for it melteth the Sword nd not singeth the scabberd; it draweth vessels y without hurt to the vessels; some rich misers ave had their silver melted in their bags and urses, and yet neither bag nor purse hurt, nay not so uch as the wax that sealeth the bag stirred. It reaketh the bones and hurteth not the flesh, and illeth the child in the mothers womb, not hurting he Mother: what great cause have we to pray it as s in the Letany, From Thunder and Lightning, ood Lord deliver us.

What things are not hurt with Lightning? *It entreth not past five foot into the Earth; hurteth not the Laurel-Tree, such are freed that re shadowed with the skins of Seals or Sea-Calves, he Eagle is likewise free;* Pliny *saith,* Scythia *reason of cold, and* Egypt *by reason of the heat, ave seldom Lightning.*

A Brief

A Brief Description of the World, shewing wh it is, and of what Parts it consisteth; togeth with other things well worthy of observation.

THE World may not unfitly be termed large Theatre of the Heavens and Ear wherein are contained all bodies both simp and mixt. The Greeks calls it κόσμον t Latine *Universitas*, or *Mundus*, all signifyin with us the world. It consisteth of two onl parts, the one Elemental, and the othe Celestial.

The Elemental part, contains the fou Elements, Fire, Air, Water, Earth.

The Celestial part contains seven severa Orbs for the Planets, and one for the fixe Stars: above which is the Christalline Hea ven, the first mover, (which once in 24 hour carries the other round about the Earth) an last of all the Emperial Heaven, the habitati tion for Saints and Angels, with all the res of Gods elect. Within this celestial Part no only these are contained, but also the Ele mental part it self, and whatsoever it contain eth, within the midst of his concavity, by the divine providence of God, hangs this dark and gross body of the Earth, upon which we mortals live; and in respect of the glorious Heavens, we should scarce so much as fix our eyes upon it: For God hath made us not as other creatures with a dejected countenance; but *Os homini sublime dedit*, he hath given to man a lofty and exact countenance, accord ing to that of the Poet.

An

And where all Beasts look down with grovelling eye,
He gave to man looks mixt with majesty,
And bids him with erected looks to view the Sky.

Plato the most divine amongst the Heathen, affirmed, that the chief cause why men had eyes given them, was to behold the Heavens, an admired spectacle of Gods Workmanships for though there be other ends for which we have our sences, yet without question this is one, and a main one; to consider the glorious part of Gods creation, and to search into the obtruse mysteries thereof, for God hath made nothing in vain, he hath not made these glorious bodies only to be gazed at, but to be searched into; there being none of the humane sciences that draw us so near to God: so that *Ptolomy* not unworthily in the beginning of his *Almagest* affirmeth, *Hanc unam scientiam esse viam ac semitam ad sciendum Deum altissimum*: which being understood *cum grano salis*, will not be much different from the mind of St. *Paul*, *Rom.* 1. 20. *for the invisible things of God, &c. are seen by the creation of the World:* in which place as all things created are understood, so especially it should seem the celestial bodies to be intended; for these with their beauty, magnitude and multitude, and with the perpetual stability, and wonderful variety of their invariable motions and effects, do in a marvellous manner commend

the wisdom and goodness of the glorious God, and do exceeding much draw us to the admiration, love, and knowledg of him; according to that excellent testimony of the Kingly Prophet, *The Heavens declare the glory of God, and the Firmament sheweth his handy work.* And again, *There is neither Speech nor Language but their Voice is heard among them,* Psalm 19. 1, 2. And in Wisd. 13. 4, 5. saith *Solomon, But if they were astonished at their power and vertue, let them understand by them how much mightier he is that made them. For by the beauty and greatness of the Creatures, proportionably the maker of them is seen.* And from hence sure it is that the Siderial science is by some not unfitly call'd *Natural Theology.* Solid Orbs and Comets to be in the sublunary Region, have been maintained by many, both elder and latter; yet by the infallible observations, and unparallel'd instruments, joyned with the unwearied assiduity, and almost invaluable expence of the Tres-noble *Tycho*, they have been found altogether false.

Qu. *At what time of the year (according to the opinion of many men) was the world created?*

An. That the world began in Autumn, is of late the opinion of many, both Divines and Chronologers. and yet of old the ancient Fathers (*Eusebius, Basil, Athanasius, Ambrose, Cyril of Jerusalem, Augustine, Nazianzen, Damascen, Bede, Isidore*, &c.) were perswaded otherwise. Yea, in a Synod holden

den in *Palestine* by *Theophilus* Bishop of *Cæsarea*, it was agreed that the World was made in the Spring: Nor is that but a great question betwixt two furious Rabbins; for tho the Rabbins (for the most part) be for Autumn; yet R. *Josua* maintains the coutrary, against *Eliazer* another great Rabbi, who contends for Autumn. True it is that the year of Jubilee began always at Autumn: howbeit the first month of the year was to be reckoned from the Spring, which is as *Moses* saith to the *Israelites*, Exod 12. 2. *This shall be to you the beginning of Months*, or the natural head of the year. Nor did the *Caldeans* with whom *Abraham* lived a long time, reckon otherwise.

And successively since, Astrologers have accounted the revolutions of the world from the vernal Equinox, at the Suns entrance into the first scruple of *Aries*.

Of the unfortunate and fatal Days in the Year

THE ancient Astronomers have observ'd certain days in every month to be held very fatal and unfortunate, in which they accounted it ominous to begin or undertake any matter, which days be as follow.

January, the 1st. 2d. 4th. 5th. 15th. 17th. and 19th. *February*, the 8th 10th. and 17th. *March*, the 15th. 16th. and 19th. *April* the 16th. and 21st. *May* the 7th. 11th. and 20th. *June* the 4th. and 7th. *July* the 15th. and 20th. *August* the 19th. and 20th. *September* the 6th. and 7th. *October* the 5th. *November* the 15th. and 19th. *December* the 6th 7. and 9th. Also.

Also they will have in every change of the Moon two unfortunate days, in which they advise no man to begin any work or undertake any Journey, because it shall come to no good end. Which days be these.

In *Jan.* the 3d. & 4th. days of the new Moon. In *February*, 5th and 7th. In *March* 6th. and 7th. In *April*, 5th. and 8th In *May* 8th. and 9th. In *June*, 5th. and 15th. In *July*, 3d. and 13th. In *August*, 8th. and 13th. In *October*, 5th. and 12th. In *November*, 5th. and 9th. In *December*, 3d. & 13th.

Others there be that note out of the whole year six most unfortunate days above all other wherein they advise no man to bleed, or take any physick, because the effects of the Constellation work mightily to death, and in other respects they be right unfortunate, which days be these.

January the 3. *April* the 30. *July* the 1. *August* the 1. *October* the 2. *December* the 30. Others again there be which observe three dangerous Mundays to begin any business, fall sick or undertake any journey, *viz.*

First Munday in *April*, on which day *Cain* was born, and his Brother *Abel* slain.

Second Munday in *August*, on which day *Sodom* and *Gomorah* were destroyed.

31st of *December*, on which day *Judas* was born that betrayed *Christ*,

Likewise throughout *England*, the 28th. of *December*, being *Innocents* day, is called *Childermas* or *Cross-day*, and is so accounted every week.

more

Moreover there be certain unfortunate and bad days in the year, called *Dog-days*, which be very prejudicial to mans health, they begin the 19th. day of *July*, and end the 27th. of *August*; the malignity of which days *Pliny* reporteth *Lib. Chap.* 40 of his *Natural History*.

Exact Rules to find out the beginning and ending of the Terms, with the number of their Returns.

HIllary Term begins always the 23d. of *January*, and ends *February* the 12th. and hath four returns.

Easter Term begins always on the Wednesday fortnight after *Easter*; ends the Munday after Afcension day, and hath five returns.

Trinity Term begins always the Fryday after Trinity, and ends the Wednesday fortnight after and hath four Returns.

Michaelmas Term begins *October* the 23d. and ends *November* the 21. and hath six Returns.

Note that the Exchequer opens 8 days before any Term begins, except Trinity Term before which it opens only 4 days.

Of Weights and Measures commonly used in England.

THE most common Weight used in *England* are *Troy* and *Avoirdupois*; by the first is weighed Wheat, Bread, Gold, Silver, *&c.* which *Troy-weight* contains in every pound twelve ounces, every ounce twenty penny weight, and every penny weight twenty four grains, whereby a mark weight ariseth just to eighty ounces.

By

By the second and more common weight of *Avoirdupois* is weighed all kind of Grocery ware, Physical drugs, and gross wares, as Rosin, Pitch, Hemp, *&c.* and all Iron, Copper, Tin, or other metalls: this weight hath sixteen ounces to the pound, and is devided into grains, scruples, drams and ounces, so that one pound *Avoirdupois* contains 16 ounces, 128 drams, 384 scruples, and 7680 grains.

How Ale and Beer is measured.

These two sorts of Liquors are measured by pints, quarts, pottles, gallons, firkins, kilderkins, and barrels; so that a barrel of Beer contains to killderkins, four Firkins thirty six gallons, seventy two pottles, 144 quarts, and 282 pints. A barrel of Ale is two kilderkins, four firkins, thirty two gallons, sixty four pottles, 128 quarts, and 256 pints, so then the Barrel of Ale is less than the Barrel of Beer, by 32 pints, and 16 quarts.

The Measure of Wine, Oyl, and Honey.

A Tun of wine is two pipes or Butts, three Punchions, 4 Hogsheads, six Tierces, eight barrels, 14 Rundlets, 152. Gallons, 504 pottles, 1008 quarts, 2016 pints: and note that one gallon of Wine contains 8 pound of *Troy* weight.

Measures of Grain.

All kind of grain is measured by *Troy* wight, of which eight pounds make a gallon, whereof are made pints, quarts, pottles, gallons, pecks, half bushels, bushels, strikes

cornooks, quarters and lasts; now a last is ten quarters, twenty cornooks, forty strikes, eighty bushels, 160 half bushels, 320 pecks, 647 gallons, 1280 pottles, 2560 quarts, and 5120 pints.

Of Iron and Lead.

Iron is counted by the Pound Hundred, and Tun; of which a Tun is 200 or 224 pound. Lead is reckoned by the pound, hundred, and Fodder; a Fodder is nineteen hundred and a half, at a 122 to the hundred; Tin, Copper and Latten have 112 pounds to the hundred.

Of Fish.

Ling, Cod, or Haberdine have 124 to the hundred: Herrings are counted by the hundred, thousands, and Lasts, a Last is 10000. every thousand 1200, and every hundred, 120. to the hundred.

Of Wool.

A Last of Wool is twelve sacks, a sack is two weys; a wey is six Tod and a half; a Tod is two stone a stone is fourteen pound, and a clear is half a stone, so that a Last of Wool contains 312 stone, or 156 Tods.

How things be numbred.

Sables, Martins, Minks, Jenits, Filches, and Greys, have four Skins in the timber, Cony Kid, Lamb, Budge, and Cat, have five score to the hundred.

Goat skins are fifty to the kip, and tann'd Calve skins twelve to the dozen. Leather is numbred by hides, dickers and lasts, a Last is

is tweenty Dickers, and a Dicker ten hides.

How Money is numbred in England.

The leaſt peice of money with us is a farthing, whereof two makes a half penny, four of them a penny, four pence makes a groat, twelve of them a ſhilling, five ſhillings a Crown, ſix ſhillings eight pence a Noble two Nobles makes a Mark, three nobles a pound. The five ſhillings or Crown of ſilver weigheth juſt an ounce *Avoirdupois.*

The Meaſures of England.

Three barly-corns makes an inch, twelve inches a foot, three foot a yard, five yards and a half a pearch, four perches in breadth and ten in length a rood, and four roods make an acre.

An Engliſh mile is 8 furlongs, 88 ſcore 320 pearches, 1056 paces, 408 Ells, 1560 yards, 5280 feet, 63360 inches and 190080 barly corns in length.

The compaſs of the Earth is 360 degrees, which makes 21700 Italian miles. 5400 common German miles, and 4320 miles of *Suevia.*

In a year are 52 weeks and one day: 365 days, but in Leap-year 366 days.

The Principal Rivers of England.

Thames	*Tweed*	*Medway*	*Tine*
Severn	*Dee*	*Mercy*	*Weaver*
Trent	*Ouſe*	*Humbar*	*Iſis*
Avon	*Dane*	*Weamer*	

FINIS.